

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THERE is no doctrine that has been more radically affected by modern thinking than that of the Atonement. And we seem to be at present in an atmosphere which is fatal to some of the beliefs which were characteristic of the nineteenth century. This change of mental attitude to the Cross has been brought about imperceptibly by the influences which have been moulding the creed of the present generation. Among these are the new emphasis on the humanity of Jesus, the concentration on the Gospels at the expense of the Epistles, the insistence on the historical record of our Lord's life as alone normal and authoritative, the freer attitude to Paul's authority, so that it can be said with confidence to-day that if a theory is in accord with the mind of Christ in the Gospels it is part of Christianity; if not, it must be abandoned.

The newer point of view is expounded at some length by Dr. Douglas WHITE in the current number of *The Modern Churchman* in an article on 'The Christian Doctrine of Forgiveness.' At the outset he makes a remark which is profoundly true and wholly significant both with regard to his own views and with regard to those of others. He says that the two foci of Christianity are the Incarnation and the Atonement, and 'the ideas which they convey are closely interrelated. Whatever you think of the one is bound to react on your thought of the other.' He does not pursue that line of thought, but his article is a proof of its truth. Behind all views of the Atonement are views of the Person of

Christ. If to you Christ is the Eternal Son of God you will not find it hard to conceive of something being done at the Cross which is an objective ground of forgiveness. If you believe that Jesus is only a revelation of God, has 'the value of God,' then anything of this kind is incredible.

Dr. WHITE does not pursue this. Instead, he addresses himself to the questions: What do we mean by atonement? And what is there in the Atonement that is valid and true for us to-day? He divides all theories of the Atonement into two classes. Is it a satisfaction of God's justice, or a revelation of His love? It cannot be both, he says, for these are mutually contradictory hypotheses. This is one of a number of statements that even a modernist might very fitly question. The very nerve of the Catholic doctrine of the Atonement is that the Cross is the supreme revelation of God's love *because* it is the satisfaction of His justice. His love is so great that what hinders its outflow must at all costs be removed. God is love, but He is righteous love, and love that simply pardons without conditions is not moral. So at least the orthodox believer would argue. And certainly, whether the orthodox believer is right or wrong in his belief, this statement of his is sound. The real power of the orthodox theory of the Atonement, its evangelical force, has always been its disclosure of the heart of God. That is quite apart from the truth or otherwise of the orthodox view.

Dr. WHITE goes on to criticize, and reject, the traditional theory of the Atonement, which, he says, is the doctrine that satisfaction was rendered to God by Christ, on the ground of which we are forgiven. This idea of satisfaction given to God offends Dr. WHITE. But why? In its naïve forms it is certainly unchristian. The idea of 'reconciling' God is an unpleasant idea. The idea of God's honour needing to be placated is as much so. But satisfaction in itself is an ethical idea. If I am asked to inspect a piece of work I must be satisfied before I pass it. I may love my child tenderly, but if I am not satisfied that he is doing honest work I cannot have complete confidence in him. There are primitive, and even savage, forms of this satisfaction idea. But there are better forms, and in its best form it simply means that God's forgiveness, like man's, must be ethical.

Dr. WHITE, of course, follows in the tradition of Abelard, and such modern successors of his as Dr. Hastings Rashdall. With this view every one must have sympathy. It has been maintained by some of the noblest spirits in the history of Christianity, and it has been inspired by loyalty to the mind of our Lord. Its protest has been against the severe, and almost savage and immoral, conceptions of a crude substitutionary theory and an equally crude legalistic view. We have nothing but sympathy for Dr. WHITE's effort to reach a view of the Cross which is intelligible and ethical as well as true to the mind of Christ Himself. But his essay, while sincere and earnest, does not do justice to the best thought on this high subject on the 'Catholic' side, nor does it go deep enough in its analysis of forgiveness. Dr. WHITE sums up the message of the Cross thus: 'Jesus has declared that God is a loving Father; you have only to come back to the love from which you have wandered.' That is a great message. But is that all that the Cross means?

Georg MEHLIS, D.Phil., is well known in German theological circles as a rising scholar of great promise. He has written on Mysticism and the Philosophy of History, and his work is marked by penetrating

insight and deep sincerity of religious feeling. He is now turning to the Philosophy of Religion, and we have pleasure in cordially welcoming his brief introductory essay on that subject in English dress, under the title *The Quest for God* (Williams & Norgate; 5s. net).

We have already many outstanding works on the Philosophy of Religion, but there is still plenty of room for more. Some are so profound that the ordinary reader is discouraged and repelled; some are so superficial that the thinker is merely irritated. If Dr. MEHLIS writes his promised large and critical work in the manner of this preliminary sketch he will have performed a meritorious service. For he can evidently sound the depths of the subject, while his treatment wears the appearance of grace and facility.

It may be of interest to our readers to learn how this scholar views the religious situation of our time. Most of us have been somewhat concerned about it. The general decline in regularity of Church attendance, the prevalence of a seeming indifference to spiritual and even to moral issues, the rise of fresh rivals to the Church such as (in some quarters) the Labour Movement—such things have occasioned serious questioning as to whether religion is holding, or is likely to hold, its place. Dr. MEHLIS would not have us unduly alarmed. Indeed, he would not have us alarmed at all. On the whole he finds the situation hopeful. The controversies aroused in the Roman Church by Modernism, and by Fundamentalism among Protestants, are, he points out, at any rate signs of life. Even movements which stand as rivals or bear a surface antagonism to Christianity, as it is known in worship, creeds, and Confessions, admit of an interpretation which, he thinks, makes them in reality witnesses to 'a keener interest in Religion.'

Take theosophy and the other occultisms so rife in our day. 'The strange appearance of theosophy and other forms of occult religion is but a clear proof of the awakened interest in religion to-day. Their teaching has become widespread during the last ten years. It would be more than foolish to attempt to

dispose of them with a gesture of superiority, relegating them to the backwoods of crass superstition. The growth of occult religion is 'one of the most interesting symptoms of our time.' 'I do not think we shall be far wrong when we suggest it portends a search for new outward forms in which to clothe religious worship—above all, it is seeking for new dogmas of religious life in accordance with truths that are now established.'

Or take Marxian Socialism. 'Its determined opposition to religion was purely fictitious. The idea of the founder was a great metaphysical conception, none other than the sacred idea of redemption. We must know and understand the former conditions of the lives of the working masses, in order to grasp how it was possible for this teaching to fan to life a holy flame of enthusiasm and joy in the hearts of the weary and heavy-laden.' 'Religious thought is always directed towards helping the poor, the wronged, the wretched and the suffering; it all seems so desperately wrong to one whose heart is filled with religion.' 'I am not thinking of Marxian Socialism as party politics, but as an important and apparently materialistic movement where a religious thought is the spark that lights the lamp.'

On the other hand, we are still suffering, in the author's view, from some tendencies that are inimical to true religion, most of them a legacy from the latter years of the eighteenth century. 'They all have this in common, that they entirely misconstrue the essential meaning and absolute value of religion. They seem to imagine that religion is something preliminary, revealing a naïve, fantastic view of life, comparable to childhood in the life of man.' 'To be sceptical in matters of religion proclaims the man of the world, it is a sign of a certain intellectual maturity, of reasoning powers, a proof of a clear, rational grasp of things as they are.' Further, 'the current utilitarianism of the age is inimical to religion.' For in this light 'man makes use of religion to weave a fantastic dream of happiness.'

Lastly, 'Another thing that hinders religious life in the present age is the extraordinary value set

upon activity—the hurry of the times that cannot tolerate quiet devotion, with a peaceful contemplation of the world, with a thoughtful insight into the secret innermost. And the voice of religion rings clearest where all is quiet and silence reigns.'

Professor C. Anderson SCOTT's new book, *The Church: Its Worship and Sacraments—A Free Church Interpretation* (S.C.M.; 3s. 6d. net), has the three simple divisions of its title, and each is thought-provoking. Starting from the familiar words of Mt 16¹⁸, 'And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell will not prevail against it,' Dr. SCOTT sees in them a deliberate claim by Christ that He is doing in a deeper way what God had done once before in history. The Ecclesia is to be the spiritual counterpart of the ancient Hebrew 'people of God,' united as that had been by a covenant, but a covenant which is (Jer 31) to replace the one already broken by man and is to be sealed by the very life-blood of the Master Himself.

The Church is a new covenant society, every member of which owes his place in it to the call of Christ as its Head. Now, just because this Fellowship was established as a Fellowship of the Spirit, it needed and admitted no organization imposed from without (even by its Founder); but under the guidance of the Spirit, it developed from within, adapting itself to different needs and different temperaments. Hence 'all the various forms of Church organization and government with which we are acquainted may claim to have the Divine approval, in so far as they enable the Church to fulfil its appointed functions, even as they must submit to the Divine judgment in so far as they fail to do so.' 'There is much to be said in favour of each . . . but there is one thing that cannot be said in favour of any of them, namely, that it is the form of government without which there can be no true Church.' From this position the author develops the idea of One Holy Catholic Church which is Indestructible and Indispensable. One could wish that he had been less sweeping in his depreciation of

the idea of the Holy in the Old Testament. It may be doubtful whether the moral Holy ever appears there quite free from any material embodiment, yet such a passage as Ps 15 suggests a need for greater caution in language than Dr. SCOTT has shown.

On worship itself Dr. SCOTT is good. He finds its basal principle to be sacrifice—our whole personality made over—in affection—as an offering to God. A word of regret may be permitted that his language on p. 51 does less than justice to the great prophets of Israel. To say that under their teaching it was discovered that sacrifices were only symbols is an understatement. There can be little doubt that the prophets rejected material sacrifices as a non-essential and misleading part of religion.

Viewed from a Christian standpoint, then, 'Public Worship, rightly ordered, will do three things: It will provide a sacrifice, which is nothing less than the Body of Christ. It will secure the cleansing and the sanctifying of the sacrifice. And it will culminate in the offering of the sacrifice.' The worshippers are made sensible of their unity in the properly ordered opening of the service; God, by Word and Love and Spirit, cleanses 'the Body of Christ' during the progress of Worship; there but remains the final act, the offering of the sacrifice.

The natural thing is to synchronize it with the 'Collection.' 'Is there any reason why the Minister and people should not, after the Collection, bring the whole service to its natural climax and fitting conclusion by repeating together the great sentence of the English Communion Service: "Here we offer and present unto Thee, O Lord, ourselves, our souls and our bodies, to be a reasonable, holy, and living sacrifice unto Thee"?' "

Many will find much fresh exegesis in the author's treatment of the Lord's Supper. The direction of his teaching may be roughly summarized in his own words: 'The "Body of Christ" was there' (he is speaking of the Early Church view), 'not because through the speaking of certain words by the proper person the Bread and the Wine had been changed into the Body and Blood, but because by the power of the Holy Spirit living men and women had been knit together into a living Body of Christ; because by the same Spirit they had been "consecrated" in public worship; and because they, conscious of themselves as the Body of Christ, had then made corporate offering and sacrifice of themselves to God.' It is a view which will be unfamiliar to many, but which is, as he says, gaining ground; and it is here expounded with great learning and persuasiveness.

The Doctrine of the Holy Spirit.

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EXCEPT in a few devout circles, the doctrine of the Holy Spirit has in the history of the Christian Church been very generally neglected. And this neglect has even found theological advocates. Dr. Denney in his book, *The Christian Doctrine of Reconciliation*, and Dr. Rees in his book on *The Holy Spirit* indicate that they would be content to have it merged in the doctrine of the Living Christ; and Dr. Jackson has recently been contending for that course of treatment. Briefly to state the argument: as the communion with the living Christ and the operation of the Holy Spirit

cannot be separated in religious experience, so the doctrine of the one and the other should not be distinguished. There has, however, quite recently been a revival of interest. It is significant that a few years ago, mainly owing to the influence of Dr. Wheeler Robinson, who is understood to be writing a book on the subject, the doctrine of the Holy Spirit and the Godhead has been added in the syllabus for the B.D. degree of London University. Significant, too, is the choice of this theme as the guiding idea of the Church Congress recently held in Southport. In the book in which I have tried

to develop my theological system—*The Christian Doctrine of the Godhead*—I have accepted the trinitarian basis, as my study and meditation on the articles of the Christian faith has increasingly convinced me of the loss the neglect of the doctrine involves for Christian life and thought, and the gain of the consideration of it. I welcome the decision of the editors of THE EXPOSITORY TIMES to deal with the subject in a series of articles, and am glad that I have been asked to introduce the series; for as the experience of the Holy Spirit is valuable for Christian religion, so the doctrine of the Holy Spirit is significant for Christian theology.

1. The neglect of the doctrine in the Christian Church is not a proof that it is meaningless and worthless for Christian life and thought, but can be explained by the history. Even in the Apostolic Church, as Paul's writings on the subject show, there was a tendency to lay emphasis on those aspects of the Spirit's presence in the Christian community to which less universal and permanent interest and importance must be assigned, namely, the 'holy enthusiasm' of Pentecost, and the *charismata*, spiritual gifts, which accompanied this consciousness of being 'filled with the Holy Spirit.' Paul, with the moral and religious insight of his saintly genius, laid the greater stress on the inward work of the Spirit in sanctification with its fruit in Christian character. The organization of the Church, a necessary expression of its inspiration, under the stress of heresy and schism on the one hand, and of persecution on the other, tended to supersede that inspiration. Reliance on Church authority displaced dependence on the Spirit's illumination. The neglect of the doctrine was due to the waning of the experience. The crude attempt of Montanism to revive the ecstatic mood further discredited the doctrine. On the other hand, the influence of Greek philosophy made the doctrine of the Logos as a solution of the Christological problem central. The objective and cosmic interest superseded the subjective and psychic. The Macedonian heresy was not due to an independent interest, but a movement in the Christological controversy. Only, when so challenged by heresy, did the Church formulate the dogma of the Holy Spirit, employing the same categories as in the dogma of the Son; it was not because the doctrine of the Holy Spirit had the same crucial importance that the doctrine of the Trinity assumed the form that it did. It was the product not of spiritual harmony, but rather of speculative symmetry. One cannot affirm that later theological

formulations were due to any fresh discernments. The later religious movements, in which the doctrine of the Spirit recovered prominence, did not contribute anything of special value to the interpretation of the reality.

2. The grounds on which an independent development of the doctrine of the Holy Spirit has been depreciated by recent theological writers seem to be at least two. (i) In the first place, the doctrine of the Living Christ and fellowship with Him for the more inward religious life holds the place which the doctrine of the Logos held in the early Christian centuries; and it seems to afford a more adequate alternative to the doctrine of the Holy Spirit. It may at once be admitted that the historical reality of Jesus gives to the content of the consciousness of the living Christ, in which that historical reality is, as it were, spiritually diffused and continued, a definiteness which any consciousness of the Spirit's presence and activity lacks. Further, few Christians have the assurance to maintain, as I have heard one Christian minister at least maintain, that they can by reflection in their inner life clearly distinguish and separate the fellowship with the living Christ and the working of His Spirit. Paul did not separate the one from the other, as for him the Spirit of God is also the Spirit of Christ. But he did not for that reason identify Christ and the Spirit, as is sometimes contended by a too rash inference from one passage, where he seems to do so (2 Co 3^{17, 18}). In dealing with the sublime mystery of the Godhead we may in theology interpret religious experience as that does not, and need not, interpret itself; for the whole subject can then be placed in a wider context of reality and thought. The theologian may distinguish Christ and the Spirit, as the believer does not, and need not. In so doing he does not substitute another doctrine, but only renders explicit what is implicit. His finer discrimination may in turn enrich the experience which he is interpreting, for by this discrimination he is putting greater fullness into his conception of God. In distinguishing, however, if he knows his business, he does not separate; for it is the one God with whom as Father, Son, and Holy Spirit he is concerned. To use the language of the creeds, he can distinguish the persons without dividing the substance; the recognition of diversity in God is not a denial of His unity. Further reasons for such discrimination will afterwards be shown.

(ii) Secondly, many Christian theologians even have an aversion to the doctrine of the Trinity because they regard it as a useless and even

bewildering speculation. There is a tendency to make the unreasonable demand that 'the man in the street' shall be the arbiter in all questions. What cannot be plain to him must be set aside as an unnecessary and even illegitimate subtlety. Certainly the gospel should be preached in all simplicity, so that even 'the wayfaring man' may understand. But the popular incapacity for thinking should not be the measure of the theologian's right to think, and express his thoughts. The arithmetical puzzle which the Athanasian Creed appears to be does not justify the too common attitude of aversion to the doctrine. That the philosophical categories in which the dogma has been expressed, three persons in one substance, because of the change of meaning of the first term, and the unintelligibility of the second, mislead and perplex must be admitted. The construction of the doctrine in speculative philosophy, as in the Hegelian, does make it appear very remote from any practical interest. But against these objections it may be urged, that although the terminology and the philosophy which this implies, since words involve thoughts, are not found in the New Testament, yet the New Testament is distinctly and on the whole consistently trinitarian, for God is historically revealed as Father, Son, and Holy Spirit; that we are by no means bound to the categories in which the dogma has been formulated, but have not only the right, but even the duty, of giving to the doctrine the most adequate expression for our own thought to-day which our intellectual resources will allow; that even the speculative constructions bear witness that, when profound thinkers have been seeking reality, they have been led to a trinitarian conception of God; and that, as the history of human thought shows, even practical experience, without being aware of it, is in course of time affected by the conclusions which thinkers reach. It may be that theologians who have no speculative interest in the coherence of thought, but only a practical interest in its utility for life, are justified in stopping short at an *economic* trinity, the trinity of revelation, and not pushing on to an *ontological* trinity, the trinity of ultimate reality; but it does seem unreasonable that they should make a virtue out of this their infirmity, and attempt to prohibit those who welcome as also a good gift of God man's capacity to grapple with the last questions the mind can ask, from essaying even though it be the perilous quest of philosophical speculation in interpretation of religious experience.

3. The reasons why, despite these attempts to

arrest human thinking, there has been the revived interest in the doctrine already noted are the following: (i) If the early Christian centuries were influenced, even dominated by Greek metaphysics, the modern world has been potentially influenced by science; and at different periods by different sciences. In the eighteenth century, physics and mathematics were the main interests, and Newton's was the greatest name; in the nineteenth century biology came to the forefront, and Darwin's was the name to bless or curse. In this century psychology is the fashion of the hour, but has not yet yielded the master mind. This psychological interest directs thought towards the subjectivity of religious experience rather than the objectivity of creeds, codes, rituals, and politics.

(ii) Closely related to this scientific interest is the practical tendency in religion to mysticism. Just as the piety of the Middle Ages was affected by Neo-Platonism, so is the piety of to-day influenced not only by the mystical inheritance of the Christian Church, but also by the wider environment into which it has been brought by our enlarging knowledge of similar tendencies in other religions, especially the religions of India.

(iii) It is the common element in all mysticism, if not always, as in extreme developments, to identify God and man, yet to bring man and God into immediate contact as well as intimate communion. The attribute of God which dominates a good deal of religious thought is that of the Divine immanence. Roman Catholic Modernism attempted an immanent theology: the New Theology in England tried to restate all Christian doctrines on the basis of the Divine immanence. The conception of evolution, which has a much wider range, and rests on a more solid foundation than the Darwinian theory, when theistically interpreted replaces, if not corrected in its one-sidedness, the transcendent by the immanent God. The Christian doctrine of the Holy Spirit in my judgment meets the legitimate demand in each of these tendencies, and corrects the errors which some of these developments disclose. We need not retain the doctrine, therefore, merely as an ancient relic which respect of the New Testament and the Early Church forbids us to discard; but we should seek rather to restate its significance and recover its value for the Christian faith of to-day.

4. Even the theologian who does not hold any rigid doctrine of the inspiration of the Holy Scriptures must give due regard to the witness of the New Testament to the doctrine based on experience, of what we must, in historical justice, still reverence

as the creative epoch of the Christian Church. Although I am not one of those scholars who regard with suspicion the influence of Hellenic thought on the Christology and Soteriology of the New Testament, as a foreign infusion sully its pristine purity, yet it gives me some satisfaction to call attention to the fact that the doctrine of the Holy Spirit in the New Testament is more closely attached to the Hebraic inheritance and the earliest experience of the primitive community than is the doctrine of Christ's person and work. It cannot be depreciated as a foreign element. It is not necessary in this introductory article to deal with the New Testament teaching in detail. Only a few considerations of crucial importance must be urged.

(i) The Old Testament does not anticipate the New Testament doctrine of the Trinity, unless in so far as it places the historical figure of the Messiah in the forefront of the hope for the future, and lays stress on the activity of the Spirit of God, which is distinguished from God, but not separated from Him, in human gifts and achievements, and notably in the prophetic consciousness. This distinction of the Spirit of God from God as of the spirit of man from man may be dismissed by the critic of the doctrine as a survival of the primitive animism, but it is more reasonable to conclude that the survival of this element in the highly developed doctrine of God morally and religiously is an evidence that it has an inherent value, making it worthy of survival.

(ii) Even if the teaching of the Fourth Gospel about the Spirit cannot be taken as a *verbatim* report, although I myself believe that these last discourses contain early reminiscences as well as later reflections, the Synoptic evidence is sufficient to prove that Jesus did promise the coming of the Spirit after His own withdrawal. The earliest records of the primitive community record the fulfilment of the promise. Believers in Jesus the Christ as Lord were consciously possessors of the Spirit as zeal and power; 'filled with the Holy Spirit'—that phrase describes the distinctive Christian experience. There was the consciousness of the Risen Lord, the expectation of His visible return in power and glory, and the assurance of the Spirit's presence. Was the distinction which was so real for the Apostolic Age merely an illusion, and may we now set it aside as insignificant and valueless?

(iii) Paul did not depreciate the ecstatic mood and the *charismata* which accompanied it when he subordinated both to the activity of the Spirit in sanctification, just as little as did the

prophets abolish the institution of sacrifice when they exalt social righteousness above it. He claimed the possession, and did not abstain from the exercise, of these gifts. The fine gold of this experience did not always remain unalloyed, as in the Corinthian Church. Some of the manifestations were abnormal; and the like have recurred in religious revivals since those early days. That any were entirely supernatural may be doubted, if not on the evidence denied. What was real was the enthusiasm and the energy of the new life, with its religious and moral gains, which this consciousness of the possession of the Spirit of God produced. The sanctification was real, an indubitable evidence of Divine activity.

(iv) However intimately Paul relates Christ and the Spirit, so that whenever Christ is believed as Saviour and Lord, the Spirit is possessed, I am convinced that he nowhere identifies Christ and the Spirit, still less does he confuse them. An utterance of inspired eloquence, impassioned feeling, such as the passage in 2 Co 3^{17, 18}, must not be interpreted with prosaic literalness, or as modifying his consistent trinitarian teaching as in the apostolic benediction in 2 Co 13¹⁴, or the discussion about spiritual gifts in 1 Co 12⁴⁻⁶. His monotheistic confession of one God and one Lord in ch. 8⁶ does not require for the immediate purpose any mention of the Spirit.

5. Such in outline is the teaching of the New Testament; it commends itself to my reason and conscience as intelligible and credible. But I do not hold the doctrine of the Holy Spirit solely on the authority of the New Testament; but because it meets needs and corrects errors of to-day in the thought and life of the Christian Church. (i) Do we not need to lay stress on the Divine activity in human illumination, inspiration, and sanctification, the development of human personality in religious experience and moral character? Is there not an added promise and potency in that development when it is realized as not man's achievement merely, but as also God's endowment? That God comes into immediate contact and intimate relation to man in enlightening his mind, quickening his heart, and strengthening his will, enriching his whole life, is a truth too precious to be neglected. A Divine immanence, personal in character and operation, is by this doctrine asserted, which avoids the pantheistic error of identifying God and man. Man does not become God, but God dwells and works in man to make man more like unto Himself. It is God's personal perfection as truth, holiness, love, which is emphasized, and His personal relation to

man; and thus the error is avoided of regarding all reality as in the same degree a manifestation of God, and so confusing the distinction of values which the moral conscience no less than the religious consciousness must maintain. Accordingly the tendency of mysticism towards pantheism is also arrested, and yet its demand for the most intimate satisfying relation to God is met. This immediate activity of God in man in bringing man into intimate communion with Himself is morally and religiously of higher value than would be absorption in God. The inwardness of religious life is safeguarded by this doctrine.

(ii) While the application of the science of psychology to the description of the psychical processes of this religious life is not only interesting, but valuable, since we enrich consciousness as we raise it to the level of self-consciousness; yet psychology carries the danger of reducing the whole process to a subjectivity, unrelated to any objectivity. The description of the mode may be regarded as an explanation of the cause. This peril can be averted only as we can make intelligible and credible the Christian conviction that it is God who worketh in us by His Spirit in what appears most really our own thinking, feeling, willing. There is a moral quality and a spiritual power in the Christian experience which gives assurance to the believer that he is not confined to his own reserves in his higher life, but can draw on the resources of God by His Spirit. The sense of dependence and the capacity to receive from God are so marked features of the Christian life that, unless an extreme scepticism declares that what man values most in his experience is illusive, the witness of the Spirit must be accepted.

(iii) All this may be conceded, and yet it may be contended that there is but one Divine influence, and that it is a theological subtlety to distinguish between what the Risen Christ does and what the Spirit. Of course, there is only one God, and the whole God is in every activity; but nevertheless we may apprehend that activity under different aspects. We do distinguish the Divine transcendence and the Divine immanence, but do not separate them from one another; it is the transcendent God who is immanent. In this immanence the Divine revelation itself, as recorded in the Holy Scriptures, has taught us to distinguish the more objective and the more subjective aspect—God objectively manifest in Jesus Christ as Saviour and Lord, and God subjectively experienced as the Holy Spirit enlightening, hallowing, renewing. It is a safeguard against an unsound subjectivism

to distinguish what is thus objectively manifested, the historical reality of Jesus diffused and continued in the Living Christ, and what is subjectively experienced, and to be always testing the subjective by the objective, so that we shall not ascribe to the Spirit anything in ourselves which is not Christlike. The activity of the Spirit is to realize in human experience the Divine revelation and human redemption in Christ. He is not visibly, audibly, or tangibly present; but His presence is made real to faith by the Spirit's inward activity. The Spirit so stimulates human receptivity that His truth can be ever more fully apprehended and His grace ever more fully appreciated. It is the Spirit who within the soul brings about the inward conditions for the universal and permanent presence and influence of the Living Christ. When as in the religious experience of Paul the Living Christ becomes as real as, nay, more real than, the things of sense, the Spirit's activity fulfils its end, and is merged in that consciousness. This experience is not equally attained by all; and many do not rise above a vague sense of Divine presence and power in their own religious experience. It is by the Spirit in all cases that God is present and active in men, and makes Himself manifest to them as man in Jesus the Christ.

(iv) On the ground of religious experience, theologically interpreted, making the implicit explicit, we are, it seems to me, necessarily led to the economic trinity. The orthodox formulation, three persons in one substance, tends to make the difference a division, and the unity unreal, and so easily passes over into tritheism. When we speak of Father, Son, and Holy Spirit as *persons*, we must never think of *individuals*, as John and Paul were; when we speak of God as *one substance*, we must never think of a *class*, such as man, or beast, or bird. To speak of God as one *person* in three *modes* may not adequately recognize the difference in unity; theology has not yet discovered categories that will accurately express what we can think on this glorious and blessed mystery, disclosed but unfathomed. As psychology on the one hand and sociology on the other launch out into the deep of the essential relation between personality and society, we may discover conceptions of personality as essentially social and society as essentially personal which may enable us to say something which will be more and better than, as Augustine himself felt what he had said to be, a mere breaking of the silence. This is not the occasion for a speculative construction of the doctrine, an attempt at formulating an ontological Trinity;

but I would add that, for myself, I cannot think of God as personal, as truth, holiness, blessedness, and love without thinking of Him, not as a duality, for that leaves us with differences unresolved, but as a Trinity, for in that unity is restored. The

Hegelian formula for the movement of thought, thesis, antithesis, and synthesis, is not 'a mare's nest' for thought; but a help to human thinking, even on the Divine reality of Father, Son, and Holy Spirit, one God.

Literature.

AN INTRODUCTION TO NEW TESTAMENT STUDY.

PROFESSOR A. H. MCNEILE of Trinity College, Dublin, already well known for his scholarly work on the New Testament, has issued a new book which will enhance his reputation and at the same time earn for him the gratitude of students of theology. The book is entitled *An Introduction to the Study of the New Testament* (Milford; 18s. net), and is a most serviceable manual, fresh, scholarly, and—for an Introduction—unusually comprehensive. It aims at showing in outline 'how the New Testament as a whole, and each book in it, reached its present form, when and where each acquired canonical authority, the chief problems which the study of them raises, historical, literary, and textual, and broadly what each is about and what it contains.' Thus it includes, besides the usual matter contained in an Introduction to the New Testament literature, an account of the growth of the New Testament Canon. There is also an account of the Textual Criticism of the New Testament, and a discussion of the Inspiration and Value of the New Testament writings. The work is clearly arranged and clearly written, the standpoint is at once modern and conservative, and helpful guidance is given towards more extended studies. A valuable feature of the work, when considered as a students' text-book, is that on disputed points it records the chief representative opinions, with an indication of where the author's own sympathies lie. (For example, on the synoptic problem he is in sympathy with the 'four-document theory' urged by Canon Streeter.) Two quotations will serve to throw light upon Dr. McNeile's standpoint. The first is from his estimate of the Book of Acts: 'The historical value of the book as a whole lies, not in the verbal authenticity of its speeches, or the accuracy of the words or actions of the persons in the drama, or the exhaustiveness of its contents, but in the general picture which the author gives

of the Christianity of the time, with its endowment of spiritual enthusiasm, the conditions under which it struggled, and its rapid advance from Jerusalem through a large part of the empire to Rome.' The second quotation is from his estimate of the Gospels: 'In no single sentence can we be entirely certain that we possess the *ipsissima verba* of Jesus, even if it could be assumed that the Greek translations which have come down to us were always adequate. The variations in the reports of the same sayings in the different Gospels would alone be enough to render that certain. And yet we may feel confident that we possess to a considerable extent the real substance of them, because the substance of His words forms a large and indispensable factor in the production of the total Portrait which is required to account for the coming into existence of Christianity.'

DR. H. R. MACKINTOSH ON FORGIVENESS.

A new series of works, named 'The Library of Constructive Theology,' is being issued under the general editorship of Sir James Marchant, with Dr. W. R. Matthews and Dr. H. Wheeler Robinson as Theological Editors. Its aim is to re-state the great doctrines of the Christian faith from the standpoint of religious and Christian experience, as distinguished from a merely traditional acceptance of the authority of the Church or the Bible. It is a praiseworthy aim, and the Editors have done well in inviting Professor H. R. Mackintosh, D.Phil., D.D., of New College, Edinburgh, to introduce the series with a volume on the central doctrine of forgiveness.

Dr. Mackintosh's volume, *The Christian Experience of Forgiveness* (Nisbet; 10s. 6d. net), might readily have been a complete outline of theology, such as many of us are awaiting from his pen. One recalls that Albrecht Ritschl's famous monograph on the cognate doctrine of Justification and Reconciliation was virtually a system of Christian theology. But Dr. Mackintosh touches but lightly on such

fundamental doctrines as those of Christ, Man, and Salvation, and even—relatively speaking—on the doctrine of God. What he gives here is a searching and intimate study, from various points of view, of the evangelical doctrine of pardon. And it rests upon the conviction that the chief thing Jesus Christ has done for the world is to mediate the forgiveness of sins and to impart the assurance of its reality. As the author says, 'The certainty of forgiveness in Christ is, if not the sum, at least the secret of the Christian religion.' Or, as he says again, in a challenging sentence, 'forgiveness of the kind received and enjoyed within the Christian fellowship is possible and credible only in view of Jesus.'

There is much in these pages that the preacher will find helpful. One recalls, for example, the chapter on the Moral Inspiration of Forgiveness, or the chapter on the Atonement (in which Dr. Mackintosh shows his sympathy with Moberly's theory). While there are historical discussions of St. Paul's and Luther's views on justification, the treatment is for the most part positive and constructive; and one cannot but admire the ability and skill with which Dr. Mackintosh builds up an argument which is at once intelligible to the general reader and worthy of the attention of the specialist.

CASUISTRY.

This elaborate treatise, *Conscience and its Problems: An Introduction to Casuistry*, by Mr. Kenneth E. Kirk (Longmans; 16s. net), written to vindicate the value of Casuistry (*nomen omen*), and to revive its general practice within the Anglican communion, is the third of a series which we owe to the diligence and zeal of Mr. Kirk. The book consists of two divisions. Part I. deals with conscience as a qualitatively distinct psychological fact. Then the obligation, in cases of conflict, of the individual conscience to the community—in this case to the Anglican Church—is considered, what the writer calls 'loyalty' as against 'liberty'—a better word than the Roman 'obedience' although less capable of definition. After dealing with the dubieties of the individual conscience as a practical guide, we are given an historical account of the phenomenon of casuistry in the Græco-Roman world (Stoicism) and in Judaism, finishing with a somewhat artificially schematized attempt to regard Jesus as a casuist of the right sort, and a treatment of Paul from the same point of view, which in many respects strikes a reader as the most unsatisfactory part of the whole volume.

Part II. deals with specific cases of conscience arranged under headings such as 'error,' 'doubt,' 'perplexity,' and illustrates these by such concrete examples as fasting before communion, clerical celibacy, birth-control, betting and gambling, the medicinal lie, strikes, etc. In each case an attempted solution is given on the writer's underlying principles.

The book is written with clarity and humour, and it is probably the best case which scholarship and fairness can make for a doubtful ecclesiastical practice which for its sins has been repugnant now for centuries to the general conscience of reformed Christendom. The author writes avowedly as an advocate, and readers will therefore remember the caution—'*ne nimio vini amore faeces bibamus*,' but they will not on that account fail to do justice to the scholarship and research of the writer, while they may find themselves making the following criticisms:

(1) The book is written on the usual Anglo-Catholic assumptions; and thus there is a total neglect of the value of some of the most vitalizing streams of Christian life. The authoritative dicta for the writer are those where Anglicanism and Romanism agree, which may be inevitable, but it robs the argument of much of its cogency.

(2) The author's attempted justification of true casuistry by trying to prove that Stoicism in its decadence elaborated cases of conscience, and that Pascal was misinformed as to the caveats of the Jesuits, does not carry conviction to the ordinary mind, for a practice is not justified by the caveats of its advocates, but by its broad human results, and it seems doubtful if casuistry will ever appear to be anything but just a subtle set of evasions of conscience. In this book itself, in any of the cases considered, one is as much in the dark as one was at the beginning of the discussion, for authority, rarely Scripture, is pitted against authority, and the conclusion is lame and halting—as in the nature of the case it must be. Even with as fair a mind as Mr. Kirk dealing with cases, we feel that conscience when perplexed is delivered from bondage not by *ex cathedra* guidance from without, but by a deepening of the spiritual life from within. This is the more excellent way.

THE CULTURE OF THE BABYLONIANS.

American devotion to Assyriology is eloquently attested by three sumptuous volumes for which Leon Legrain, D.D., Sc.D., is sponsor. He is curator of the Babylonian section of the Museum

of the University of Pennsylvania, and he has made magnificent use of the material at his disposal. Two of the volumes (£3, 3s. net) deal with *The Culture of the Babylonians*. In one volume this culture is described on the basis of Babylonian seals in the Collections of the Museum, while the other volume is devoted to exquisite reproductions of those seals. Dr. Legrain has made it his task 'to discover and set forth such facts concerning the art, history, and religion of Babylonia as are to be deduced from the engraved seals in the Museum collections, including the clay impressions that illustrate the use of these seals.' The seals come from Babylonia and the neighbouring countries, Elam, Assyria, Mesopotamia, Syria, and Cappadocia; they range all the way from about 4200 B.C. to A.D. 632, and we can thus trace the influence of successive invasions in introducing new symbols and new figures of the gods. Dr. Legrain has divided these five millennia into nineteen periods, and in a long prefatory chapter he gives a survey of the seals ascribed to each period. Each of the seals catalogued, to the number of 1088, is carefully described, and the descriptions can be intelligently followed in the beautiful reproductions which constitute the other volume.

The third volume, also edited by Dr. Legrain, and entitled *Royal Inscriptions and Fragments from Nippur and Babylon* (£1, 1s. net), contains fragments and some whole pieces which have hitherto escaped attention, and which may be regarded as supplementary to larger volumes of historical inscriptions already published. The inscriptions on vases, brick, stone, etc., associated with the names of kings, for example, Burnaburiash, Esarhaddon, etc., are reproduced in their original form, described, transliterated, and translated. These are volumes which no student of Assyriology can afford to neglect, and the first two would be of interest to the general student of ancient culture, even though he were innocent of Assyriology. All three volumes are published in this country by Bernard Quaritch Ltd., 11 Grafton Street, London, W.1.

DEISSMANN'S PAUL.

Professor Adolf Deissmann of Berlin, who combines great learning and careful scholarship with an un-German vividness of style, issued in 1925 a second and thoroughly revised edition of his study of St. Paul (first published in 1911, and translated into English in 1912 by Mr. L. R. M. Strachan). This new edition has been translated into English

by Professor W. E. Wilson of the Selly Oak Colleges, Birmingham—*Paul: A Study in Social and Religious History* (Hodder & Stoughton; 21s. net). What are the changes in the new edition? These are many, but the following salient points may be noted: (1) the translations differ in form, and Mr. Wilson has had the advantage of availing himself in places of Mr. Strachan's renderings. (2) The name of the Apostle now stands alone, both on the title-page and throughout the work, without the prefix 'St.' (in desiring this Dr. Deissmann was influenced by certain observations on Dr. A. S. Peake's part). (3) There is a section of new matter at pp. 114-122 of the revised edition, where there is a discussion of the idea of the cult (in its wider meaning of what lies behind the cultus as its spiritual precondition). As against the doctrinaire view that in the gospel we have to do chiefly with theories which Jesus held and theories about Jesus, primitive Christianity is regarded as a phenomenon in cult-history. (4) There is another section of new matter at pp. 147-154, where there is a discussion of the idea of 'mysticism' ('Mystik' not 'Mysticismus'). Just as in the former section a distinction is made between 'acting' and 're-acting' cults (Christianity, like almost all other cults, began as a reaction, as a response rather than a spontaneous thing), so in this section a distinction is made between 'acting' and 're-acting' mysticism. *Unio-mysticism* is also distinguished from *communio-mysticism*, and St. Paul is described as a re-acting mystic of the *communio* type. Perhaps we should recall that Dr. Deissmann's aim in his sketch of St. Paul is to present him in the first instance as a religious genius: 'The theological element in him is secondary; naïveté in him is stronger than reflection; mysticism stronger than dogmatism; Christ means more to him than Christology.'

THE FALL AND ORIGINAL SIN.

In our 'Notes of Recent Exposition' reference was lately made to the disturbing effects of modern Science upon traditional beliefs. On no topic, with the possible exception of prayer, has reconsideration become so necessary as upon the doctrines of the Fall and Original Sin. A really big book on this subject has long been needed, and here at long last we have it—*The Ideas of the Fall and of Original Sin*, by the Rev. N. P. Williams, D.D. (Longmans; 21s. net). It is the kind of book which it is hardly fair to review until after lengthy study, but we are

so impressed by a first perusal that we feel it our duty to bring it to the favourable attention of our readers at the earliest possible moment. We are convinced that Dr. Williams has given us a great book. He deals with a difficult and highly important topic in a great way, and thanks are due to his publishers who have allowed him the space his subject demands.

The treatment is historical, critical, and constructive, and in all those aspects it deserves, and we are confident it will receive, the highest praise.

In view of the now generally accepted views of man's origin and early history, in what form can a doctrine of the Fall be held? Has it simply to be given up as mythical? Is 'Fall' to be interpreted, on the principle of *lucus a non lucendo*, as a Rise? Here, in brief, is how Dr. Williams conceives a now tenable form of the doctrine. The Creation was originally purely good. Prior to the appearance of man, Evil originated in a voluntary rebellion of finite wills. Man, when he appeared, was morally and spiritually a babe, imperfect, ignorant, and non-moral, but with a capacity for progress. The growth of his moral ideas brought in its train some action whereby he aligned himself with the rebellious power. Ever since, human nature has displayed an inherent moral weakness or a bias toward sin.

That this will command general agreement in all particulars, we do not presume to forecast, but, worked out as the author works it out, we do say that the view deserves very earnest attention.

Specially valuable all through are the Notes, the Appendices, and the collocation of confessional statements.

SEVEN DAYS WITH GOD.

The author of 'The Syrian Christ,' etc., Mr. Abraham M. Rihbany, has given us another thought-provoking book, *Seven Days with God* (Allen & Unwin; 7s. 6d. net). It has a vital subject: its style is never torpid but always alive. The openings of its various chapters are immediately arresting; all through the reader has to think. Sometimes he may dissent, occasionally he will feel a need for definition, now and then he will put a confident question mark; but he will think.

The starting-point is that we have been over-accentuating the depth of the cleavage between East and West. Mr. Rihbany has never a doubt that a real difference between the two exists. The East is more religious, more quietist, more mystical: the West more 'practical,' that favourite Western

ideal, more hot and fussy, more materialistic. Its so beloved social gospel, for example, 'objectified in a host of organizations,' sums up not inaptly 'the very things against which the Hindu sages warn all seekers after God.' To them we seem to be suffering acutely from 'a pestilence of improving others.' None the less we are not ranged a mass all of one type over against a mass all of another. Human nature is common to us both; and we are all the children of one age. Non-churchgoing, for example, is not a Western peculiarity; yonder also multitudes are turning from the practices of religion. While on our side, our 'top-heavy civilization has a spiritual substratum' and mysticism keeps breaking in on us, and we are more religious in essence than we know. Mr. Rihbany emphasizes this. For it seems he has discovered a sense of depression in America, a feeling that we Occidentals are not cut out for religion and need not try. We have not been given the gift. Mr. Rihbany is very kind to us. He pats us encouragingly on the back; he bids us cheer up; he assures us we also have a soul and our contribution to make to religion. He reminds us that although the great faiths all spring from the East, we have been 'creative borrowers' and can be so still. He looks with a large, fatherly, good-natured tolerance upon our faults, because we are so very young and undisciplined, and have never, it seems, had to pass through a Gethsemane as yet. Indeed, we have so much about our youth and the general new-made-ness of the West, that one recalls Carlyle's musing over the burn at his Scottish door, how it too had been running there as long as the most famous streams of history in far-off lands. Still, says our author, you are not carrying your religion with you into life; you are 'reducing God to a small stockholder in the enterprises of Civilization,' you are abandoning much to other powers as having nothing to do with Him. Yet you must live your seven days a week with God; and he proceeds in thoughtful chapters upon prayer and life to tell us how to do it. There is a heart-searching passage on the lack of self-sacrifice in the lives of Western preachers; and therein, we are told, lies the true secret of their inefficiency. An interesting book, but is it necessary in a work printed in Britain to be irritated by occasional American provincialisms in spelling?

PAUL THE JEW.

Imaginative sketches of the life of Jesus, 'By an Unknown Disciple,' won many readers by its verisimilitude and bold adventure. The writer of

that popular work has followed it up with another on *Paul: the Jew* (Hodder & Stoughton; 6s. net). It is the story of Paul's life before he became a Christian, or rather it is a story of the last phases of that stage of his life. It is not history, it is not biography, it is a story in the strict sense, a tale, purely imaginative, based, it is true, on an accurate knowledge of the geography of Syria, and also based on a considerable knowledge of historical conditions and religious realities of that time, but a story all the same. The only 'real' characters that are introduced are Gamaliel and Barnabas. The latter is one of the most attractive figures in the tale, introduced with real art, and set before us with all the charm that is suggested by the facts of the apostolic history. The fictional characters are an Egyptian, a Greek, some minor Jews, and Paul's father, a very unattractive person. 'Every memory of his father withered and pinched the soul,' we are told.

The whole action of the story passes in the course of a journey Paul is making. But the real skill of the book, and its real contribution, is the way in which in episode after episode Paul's unrest and dissatisfaction with his own religion are suggested. We are not brought as far as his conversion, but no reader of this book could fail to see—in his contact with this one and that, in his brooding over his own failure, in his disgust with what he saw of Judaism in its home, in his arguments with strangers, and especially in the glimpses he gets from Barnabas and others of what Jesus was, and taught—how through all this Paul was being prepared for the inevitable change in his religious outlook. The book might be described as an imaginative commentary on the Lord's words: 'It is hard for thee to kick against the goad.' It is a fascinating and absorbing tale, and not without a very real religious value. By the way, 'Paul' is the name used throughout, by his companions as well as by his father and Gamaliel. But his real name was 'Saul' at this stage. At least among his own people it would be 'Saul,' though to the outside world his Roman name might be given. This is the only detail that can be said to be untrue to fact.

KRISHNAMURTI.

Most people are aware that, in the confident belief of his followers, one of those rare World-Teachers, whose comings mark the opening of new epochs, has arisen and is now living and teaching in this prosaic and material age of ours. Long foretold,

eagerly expected, he is now veritably here, building the new world altar which is to supersede all others, leading us into a fuller faith.

A little book of what Krishnamurti has been teaching to his circle of devotees in the Castle of Eerde in Holland has been published by Messrs. Allen & Unwin under the title of *The Kingdom of Happiness* (3s. 6d. net). Obviously, if the claims put forward by his followers are valid, this is by far and away the most notable happening in our time, aye, and for many centuries, certainly since Muhammad at the very least. For it is the mighty prophets of the new faiths that sweep the world that make by far the deepest mark upon humanity. Yes, only this is not one of them. Mrs. Besant, indeed, in an ecstatic sentence or two of introduction declares, 'Readers will recognize the depth of wisdom, the striking originality, the exquisite diction of this really wonderful book.' And if you don't agree with her, she is too sure to be worried by a trifling thing like that. 'The wise will prize it; the other-wise will do as they please.' And in truth it is a beautiful and impressive little book. But probably what most will see in it is just a clean and earnest soul to whom spiritual things are the real things, himself loyally following with a certain joyous carefulness that voice, obedience to which he urges so insistently on others, eager to share with every one that to which he feels he has himself attained; and very certain of its value. For the rest, to those who know the real Masters (to Krishnamurti himself Buddha is 'the greatest of humans'), the book is somewhat elementary, at places rather thereby ordinary, beautiful in parts, and with the stab of an arresting, even haunting, passage every now and then. But of the unmistakable note of the authentic prophets there is never a sound, unless it be in such a challenging sentence as, 'This is not the place to seek new labels, to satisfy personal vanities; this must be the place where each should live as dangerously as he can, as forcefully as he can, as adventurously as he can, according to this eternal Law.' A fine little book.

THE JEW AND CHRISTIANITY.

What has been the attitude of Judaism and of Jews to Christianity during the centuries? How does Christianity appear in the gauge of Jewish literature during that period? These questions are answered in a very interesting book by Dr. Herbert Danby, Residentiary Canon of St. George's Cathedral, Jerusalem—*The Jew and Christianity*:

Some Phases, Ancient and Modern, of the Jewish Attitude towards Christianity (Sheldon Press ; 3s. 6d. net). We get here some characteristic glimpses of Jewish-Christian relations at different times and in various parts of the world, beginning with the first century, and including the nineteenth century and the present day. The earlier story is not a pretty one for Christians to read. The moral of it is that the judgment of Judaism on Christianity is just. The Jewish attitude to our religion has varied with almost mathematical certainty according to the degree in which Christians have shown themselves real followers of their Saviour. And in earlier ages nothing in Jewish hatred could be called excessive when we remember how Jews were treated by Christians. The book becomes intensely interesting when we come to modern Judaism, and the attitude of Reformed Judaism and of modern orthodox Jewish leaders. Is there any sign of a rapprochement between Judaism and Christianity? Read these two last chapters by Dr. Danby and you will have material to answer the question.

LATIN COMMENTARIES.

Professor Alexander Souter, M.A., of Aberdeen University, has found in the earlier Latin Commentaries a fruitful field which is peculiarly his own. Those commentators have been neglected, and, as is here pointed out, afford ample scope for scholarly investigation. This volume, *The Earliest Latin Commentaries on the Epistles of St. Paul* (Clarendon Press ; 15s. net), begins with a very interesting Preface, in which the author explains how this great and practically unoccupied field of study came to engage his attention, and sets forth his views on the Pauline Epistles. He regrets that he has had no specific theological training, but the reader will conclude that this 'treatment of a Latin scholar passionately devoted to St. Paul' has not suffered from that defect.

The Commentaries dealt with are those of Marius Victorinus, 'Ambrosiaster,' Jerome, Augustine, and Pelagius. In each case the treatment begins with a brief account of the life and works of the writer, goes on to handle such topics as MS. tradition, date of composition, main features of the commentary, the Biblical text, etc., and ends with an astonishing monument of industry in a collocation of peculiarities of diction.

It is a kind of work of which scholarship in this country has too few to its credit. If considerable sections have an interest mainly for the scholar, there

is none the less much which wider circles will find most interesting and profitable.

*JESUS THE AVATĀR.

Mr. V. Chakkarai, B.A., B.L., remarks in his *Jesus the Avatār* (Christian Literature Society for India ; 1 rupee), that it is imperative that Indian Christians should study Church history, or else, instead of making a contribution to Christian thinking, they may waste their strength re-fighting old battles decided long ago. Apparently he wishes them to start off from the point at which the Western Church stands now. But with a mighty difference. For he believes that we have lost ourselves for centuries in dreary wastes of metaphysics. Our whitened bones marking that road should be a warning to those coming after us. And our recoil from that has not, he thinks, been altogether in the right direction, has landed us merely in a fondness for picturesque detail of the external facts of our Lord's life. Dr. Glover, for example, leaves him cold. 'We are charmed and entertained, but fail to get inside our Lord's mind. . . . If Dr. Glover had lived in the East with any Guru, he would have seen more of Jesus than the rustling of His robes and the make of the communion cup.' India, he believes, should be able to lead us back to the heart of things—to the Spirit of Jesus Christ. Our mistake has been that we have elected to begin with abstract theorizings about God and to argue from these to Christ, instead of with the living Christ and so from Him to God. Accordingly, setting out from that beginning, he feels his way among the deep things of the faith with a sure tread, telling us what the Lord means to Him.

An impressive little book, comfortably at home among the findings of the most recent scholars, and full of devotion to Christ—all the more impressive since it originally appeared as a series of articles in 'The Christian Patriot,' of which the author was editor.

All who have read the first volume of Radhakrishnan's *Indian Philosophy* will give an eager welcome to the second volume now published by Messrs. Allen & Unwin (25s. net). It is a large book of eight hundred pages, and each of them is packed with matter. Yet it is as interesting as it is scholarly, a real contribution that opens broad, plain paths through the wide jungles of the six great Brahmanical systems in which Westerners

are apt, losing their sense of direction, to go wandering round and round, hot and confused.

If any one wants to understand the thought of India down the centuries, here is a trusty guide. Whether he is dealing with the logic of the Nyāya, the intense, if somewhat cold, philosophy of the great Sāṃkhya, and the burning religion of that mighty soul Rāmānuja, whether he treats of the most abstract thought or the most passionate theism, there are the same knowledge, the same understanding insight, the same dependability. Professor Radhakrishnan is a remarkable teacher, lucid, thorough, fair. He has done us a notable service in these illuminating studies of the master minds of his country, and we are grateful. This is a most useful book.

A very persuasive book on disarmament has been written by a rising member of the Labour Party, Mr. Rennie Smith, B.Sc., M.P., *General Disarmament or War?* (Allen & Unwin; 3s. 6d. net). The earnestness, the intelligence, and the idealism in this appeal are all moving. The writer admits that general disarmament *by itself* will not bring lasting peace. He admits that what we may call a new heart is necessary. But he says that, without general disarmament, the institutions of peace are all of them insecure. The real difficulty, however, which all such appeals make is this. Take Russia. There is a government radically militant and military, and without any moral principles. Is the world going to disarm while this government is armed? That is the answer of plain common sense. Can you get Russia to disarm? and could you trust her to keep any covenant? All the same, every plea against war and for peace is worthy of all our sympathy, and, so far as it is possible, our support. Listen to Mr. Smith's burning and shining words, in any case.

Nowhere is the present trend towards religious co-operation more evident than in the mission field. A great impetus was given to this ideal at the Edinburgh Missionary Conference of 1910, and since then the methods of co-operation have been systematized, and (in Great Britain) have their centre to-day at Edinburgh House, London. A narrative of the growth of this missionary co-operation since 1910 has been written by the well-known missionary leader, Mr. Kenneth MacLennan, under the title *Twenty Years of Missionary Co-operation* (Edinburgh House Press; 1s. net). It is an admirable and stimulating story, told with

the zest and skill of a practised hand. All interested in the missionary cause should possess this booklet.

There are many books on the Lord's Prayer. But there was room for another as good as that by Principal Edwin M. Poteat, *The Religion of the Lord's Prayer* (Hodder & Stoughton; 3s. 6d. net). Dr. John Hutton says on the cover of the book, 'a great little book. Some years ago we heard Principal Poteat speak on the Lord's Prayer. It was one of the great occasions such as refresh the soul even in the recollection.' These are perhaps words of extravagant praise. But the book deserves praise. It is unconventional, on broad lines, brings out rather the substance of the Prayer than comments on its phrases. The point of the book is that in the Prayer we have a creed, a view of God and the world, a programme for civilization and a programme for the personal life. The greatness of this creed, the splendid breadth of its horizons, the definiteness of its ethical implication, all this is brought out with few words, but sufficiently and suggestively.

From time to time weird books of a highly individualistic nature appear, compiled by persons of intricate intelligence, apparently with great mental labour and advocating theses of the most superlatively allegorical kind. Such a book is *Gnostic Scriptures Interpreted*, by Mr. G. A. Gaskell (C. W. Daniel Co.; 10s. 6d. net). So far as we can discover its drift, the idea seems to be that historical accuracy in the Gospels is a matter of no moment. Indeed, it is a folly to think of that. The real significance of the gospel history, as of all Scripture, is the Divine philosophy behind it. In this medium all the 'errors, defects, miracles, contradictions, and absurdities' which we find in Scripture are explained. The 'holy men' who wrote the Gospels did so under a Divine influence which 'invented and contrived the sacred story in such specific terms that it became a symbolism of the undermeanings.' We are informed that thus interpreted 'the Christian religion would renew its youth.' It would certainly reach its second childhood.

A popular work on the Apocrypha is welcome, and it has been written by the Rev. S. H. Mellone, M.A., D.Sc.—*The Apocrypha: Its Story and Messages* (Lindsey Press; 2s. 6d. net). Very few people know anything about these wonderful books which tell the story and reflect the religious views in the period between the Old Testament and

the New. They are part of the Roman Catholic Bible, and the Church of England has always retained them for edification, though not regarding them strictly as part of the Word of God. The severe Protestant view has rejected them altogether. This last attitude was intelligible so long as a narrow view of Inspiration was held. But it is more than time for the apocryphal books to be restored to their proper place, and any book that expounds their real meaning and value will help to this. As a matter of fact we cannot rightly understand the New Testament without some understanding of the forces at work in the four centuries before Christ, and these are exhibited for us in books like the Maccabees, Ecclesiasticus, and Esdras. Dr. Mellone has given us in this book, not a dry commentary, but a racy history of these four hundred years, with illustrative extracts from the books he is using. It is probably the best method by which such books can be read, intelligible and interesting, and he has done his work well.

To know what Toc H stands for and what it is doing to-day, get *The Smoking Furnace and the Burning Lamp*, a group of sermons edited by the founder of Toc H—the Rev. P. B. Clayton, M.A., M.C. (Longmans; 4s.). 'Toc H is most definitely committed to the religious method. It believes that this is a law of spiritual as well as of practical hydraulics, that you must have a source higher than your tap. Ideals, we say, are rather like cheques. Cheques are quite useful commodities so long as there is something in the bank, but they are rather apt to be mere scraps of paper if the bank be empty. And ideals are just cheques upon the Bank of Heaven. . . . Toc H, moreover, is quite definitely committed to the Christian method. Its religion, quite frankly, is the religion of Christ and the religion of the Cross.' 'The heart may unite, but the mind must often divide. We cannot further unity by giving away our principles; for the principles are not our property. They are not ours to surrender. So in Toc H we do not affect, we do not even sanction, the transfer of denomination allegiances.' And again, 'The last bitter struggle of the nations, which has robbed this generation of so many of its rarest lives, was just a united conflagration of hatred and suspicion. And there is still enough of the inflammable in every one of us to repeat the blaze a thousandfold. The fires are still smouldering, too, not only between the nations, but also between class and class. A relentless alternative faces us to-day. Either it is going to be the Lamp of love and service and

sacrifice, or else the old, old riot of selfish incendiary hate. This is the alternative that Toc H is seeking to set before the minds of the Churches and the young minds of the race.'

We have noticed lately the fact that books on the Holy Spirit are numerous at the present time. Another, and a very helpful and practical one, is *The Spirit of Glory*, by the Rev. F. W. Drake (Longmans; 4s. 6d. net, and 3s. net in paper covers). The main idea of the book is that ordinary life can be glorified by the ministry of the Spirit. Under headings like 'Sacrifice,' 'Sympathy,' 'Comfort,' 'Sacrament,' 'Fellowship,' it is shown in a series of suggestive meditations how life is lifted up by the help of this unseen Advocate. The chapters are marked not only by devout feeling but by penetrating insight. It almost seems that when men write about the Spirit they acquire a fresh liberty and power. And any one who (like Mr. Drake) loves to write about the Spirit is very near the centre of things.

Every one feels that if Christianity is to win India it must not come as an alien thing difficult to comprehend, but be related to Indian thought. Yes, but that has been so various and many-hued that it becomes a problem which of the endless strands should be selected with which to weave the native Christianity. Dr. A. J. Appasamy is quite sure that it is a mystical type of Christianity that can alone appeal to his people as a whole, and that the mystical union must be a central doctrine of the coming Indian faith. He seizes on the famous Bhakti literature in which such passionate love for, and such uttermost fellowship with, the Divine has been expressed, often so movingly, and, declaring that the Fourth Gospel is a pure bit of Bhakti, and so certain to hold a great place in the coming Indian Church, he enters on an interesting discussion of not a few of its central tenets, showing how near of kin these often are to the yearnings and findings of the deepest of the Indian poets and saints. Indeed, parallels strikingly close abound, like this from a Tamil poet, 'the ignorant say that love and God are two. No one knows that love is itself God. Whoever knows that love itself is God shall rest in love, one with God.' Yet he admits Johannine Bhakti has a sanity and balance that the Indian type lacks, and adds something very deep and moving. There are, of course, exceptions, but 'neither the idea that God suffers, nor the idea that we suffer with Him, has really found a place in Hindu thought.' And this

apparently raises real difficulty in the Hindu mind about the Cross and what it means. For Divine love reaching out the length of, say, sacrifice is not a natural thought to it. So Dr. Appasamy, in his book *Christianity as Bhakti Mārga: A Study in the Mysticism of the Johannine Writings* (Macmillan; 4s. 6d. net), feels his way through the great Johannine tenets—Love to God, Love to Man, Flesh and Spirit, the Purpose of Prayer, the need of a Sense of Awe in religion, and the like. And if, as a rule, he finds these linking on easily to his own people's thinking, he casts many a new light on them for us.

Primitive Man: His Essential Quest, by Mr. John Murphy, D.Litt. (Milford; 15s. net), is an erudite and handsome volume. The quest, so one discovers, is for unity. And Dr. Murphy, holding up that thought like a torch in a dark cave, reveals many things that are impressive and arresting.

Interesting facts and speculations meet one everywhere. Why do we play games? Apparently because from the beginning 'to act is for man easier than to think,' and still when fatigued by mental effort he finds rest 'in muscular movements of his animal body'; while the trek to Rome, and the Protestants' 'extravagant emphasis on the authority of Scripture,' are both survivals of the primitive state of mind that loved and loves to avoid mental fatigue by sheltering under something stable and fixed. The book travels far. Here are discussions on many things—taboo, magic, beliefs as to the future, and much else. It is an interesting work, that holds the mind. But we have found it not always easy to follow or to feel the flow of the main argument among the various interests of the various pages.

It is superfluous at this time of day to commend the work and the reports of the *Palestine Exploration Fund*, which are invaluable to every one interested in the Holy Land. The latest volume (P.E.F., 2 Hinde St., Manchester Square, W. 1; £2, 2s. net) deals with the excavations on the Hill of Ophel, Jerusalem, which were carried on in 1923–25, first under the direction of Professor R. A. S. Macalister, and latterly by the Rev. J. Garrow Duncan. The vivid narrative, which is profusely illustrated throughout, gives one an admirable idea not only of the miscellaneous objects which rewarded the search of the excavators, but also of the difficulties which beset all such excavation, and of the ingenuity necessary to divine the meaning of objects and appearances which may at first appear to have no particular

significance. The excavation seems to have definitely settled that the 'City of David' was on the Eastern Ridge, between the Tyropœon Valley and the Kidron. There are twenty-six plates and no fewer than two hundred and seventeen illustrations, which lend much animation to the text.

What is polarity? After writing a book on the subject, *The Theory of Polarity* (Putnam; 7s. 6d. net), Mr. Geoffrey Sainsbury seems unable to define it concisely or clearly. It is, however, that kind of opposition which we find between the sexes, or between barbarism and decadent civilization. On both those topics the author has much to say that is illuminating and suggestive. When he goes on to discuss knowledge and values, and attempts to make a philosophy of polarity, he leaves us bewildered and slightly amused. He is essentially a positivist, but here and there he might be called pragmatist, pantheist, dualist, materialist, and even atheist. When a writer is all that within a few pages, it is fairly obvious that his views can scarcely be called a philosophy. But the cleverness of it and the multitude of happy epigrams make the book a joy to read.

There is a series of books dealing with the wonders and achievements of science and industry in all their branches, books as fascinating as any one would imagine, and the most recent is *The Romance of our Wonderful World* (Seeley, Service; 6s. net). It is by Mr. P. J. Risdon, F.R.S.A., and tells the story of the earth's beginning and of the tremendous forces that have transformed the once flaming gases into the world of to-day. There are thirty-six chapters, and almost everything you want to know about is dealt with—rocks, the sun, the atmosphere, the sea, earthquakes, heat, light, sound, X-rays, coal, radio-activity, the solar system, and much else. There are thirty-four beautiful illustrations, and everything is told in a simple and fascinating style. In the formal sense this is not a religious book. In the real sense it is penetrated with religion, and it would be difficult to find a book of apologetics more calculated to arouse that wonder which is the mother of religion. Here is a book for the mind of inquiring youth.

A new and scholarly English edition of the Ecclesiastical History of Eusebius has long been a desideratum. We welcome very cordially the first volume of a work which promises to prove of outstanding merit, *Eusebius, Bishop of Caesarea: The*

Ecclesiastical History and the Martyrs of Palestine, translated, with Introduction and Notes, by H. J. Lawlor, D.D., Litt.D., and J. E. L. Oulton, B.D. Vol. i. Translation (S.P.C.K.; 10s. 6d. net). As indicated, this volume contains only the translation. We shall deal fully with the work as a whole when the second volume with Introduction and Notes is in our hands. Meanwhile let us say that the translation is excellent. Eusebius is not easy to translate into smooth English. But the authors have accomplished the task, with all its difficulties, successfully. The footnotes are exceedingly valuable.

We are indebted to the Rev. H. Curtois for a piece of useful work in *The Conversion of the English* (S.P.C.K.; 6s. net). In this book the author has given us the substance of Bede's 'Ecclesiastical History,' in a popular form, and without some details and elements more interesting to the scholar than to the man in the street. In other words, he has given us the story of the Church in England in its earliest stage as told by one of its most interesting chroniclers. The work is very well done, and the interest is greatly increased by a large number of illustrations and four excellent maps. We commend this 'immortal story' of the planting of the gospel in England. It would enrich both Church and school libraries, and ought to find many readers in and outside the Church of to-day.

In the end of 1925 a Commission on Christian Healing was appointed at the General Convention of the Episcopal Church of America. One outcome has been the preparation by two of its members, a priest of the Church and a leading physician—A. J. Gayner Banks, M.A., D.S.T., and W. Sinclair Bowen, M.D., F.A.C.S.—of a manual of devotion for those who care for the sick. The title is *The Great*

Physician (London: S.P.C.K.; 5s. net). It contains offices for the Healing of the Sick and for the Ministry of Absolution, An Order for the Anointing of the Sick, and a Form for the Laying On of Hands. There are prayers for Sleep, for a sense of God's Presence, for Cleansing of the Heart, for Healing, and for Courage. The whole has been compiled with care, insight, and a fine spirit of reverence.

We have received *The Problem of Evil and Sufferings: A Solution and the Antidote*, by Jeremiah Zimmerman, D.D., LL.D. (Stratford Co., Boston; \$2.00). The solution offered is familiar—the possibility of evil is inherent in the bestowal of real moral responsibility on man; and by ignorance of natural law and by wilful rebellion man has converted possibility into actuality. So is the antidote—have faith, seek the Kingdom of God, and ever keep Christ. The greater part of this big book is just padding, much of it of an ego-centric, 'I'll-tell-the-world' kind. In the quotations from the poets, in the index, and in the grammar, there are several inaccuracies. In some of the statements too.

We have received three more numbers of 'Tracts for Better Times' (Teachers and Taught). They are an attempt to reinterpret the Christian religion for our day, and they come from a band of editors that represents all the Churches. Among them are Mr. Maltby, Mr. Reid of Eastbourne, Mr. H. G. Wood of Selly Oak Colleges, Dr. Lofthouse, Mr. Malcolm Spencer, and Dr. Raven. The new issue includes *The Omnipotence of God*, by the Rev. H. C. Carter, M.A., *The Grace of God*, by the Rev. J. Reid, M.A. (of Eastbourne), and *What is Prayer?* by Professor W. E. Wilson (of Selly Oak). The price is 3d. each. Nothing better could happen than the broadcasting of such excellent booklets.

The Parable of the Two Sons.

BY PROFESSOR W. M. MACGREGOR, D.D., GLASGOW.

'What do you think? A man had two sons, and to the first of them he said, Go, my boy, and work to-day in the vineyard; and he answered, Certainly, sir! But he did not go. Coming to the second, the father spoke in the same way, and got the answer, I do not want to; but later the lad changed his mind and went. Now which of them did what the father wished? The people answered, The latter. And

Jesus replied, Be sure of this, that the worst of outcasts go into the kingdom of God in front of you.'—Mt 21²⁸⁻³¹.

THIS rearrangement of the story is preferred by scholars like Bruce and Westcott and Moffatt, both as resting upon first-rate MS. authority and as matching the facts of the moral record. God's

appeal for special service came to the law-abiding Jews before it passed out to Gentiles ; to-day it speaks to people within the Church who acknowledge His authority before it goes to outsiders. The same order (the respectable coming first) appears in several of Jesus' parables ; it is the older son who behaves prettily and stays at home, though in the end he comes out worse than the prodigal ; the people of standing in the city are first invited and send their excuses, and then from highways and hedges guests of all sorts are brought in ; and again, it is only when the tenants in actual occupation of the vineyard have proved recalcitrant that others are called in to give the landlord his share of the fruit. Wellhausen pleads that, but for the blunt refusal of the rude son, the father had no need of turning to the other ; but that is based on the unwarranted assumption that only one pair of hands was required. So, on the whole, I take it as probable that this was the original sequence.

But what of the people's reply ? The famous Cambridge Codex D, always independent and often audacious, represents them as defiantly answering that the polite son did best. Every one knows how readily confusion arises in the telling of a story through the use of 'the former' and 'the latter' ; and it is possible that nothing more than this lies behind such an eccentricity of judgment. But, if we take it seriously, we must understand the people as declaring their view that the supreme duty of a son is to be respectful to his father, and that no belated obedience can ever atone for failure in this. Or else we may take it as a mischievous attempt to throw Jesus out in His argument. Nothing is more baulking for a disputant who is going to base a fresh appeal on what he counts the inevitable reply to a question which he has put than to have another answer thrown at him. Wellhausen is convinced that D has in this preserved the original form of the story, and that it was the cynical perversity of their reply which drew from Jesus the stern words that 'publicans and harlots go into the kingdom of God in front of you.'

Whatever our view may be of the arrangement, there is no question that the Parable was designed to exhibit Jesus' judgment as to the things which matter in religion. At all times He was impatient of merely pious words—of saying, Lord, Lord, and not doing the will of His Father. Once, at table with Him, a smug person with the full vocabulary of piety exclaimed: Blessed is he that shall eat bread in the kingdom of God ! and Jesus retorted with the Parable of the Feast and the guests' excuses, as if to say: My dear man, are you quite

sure that, if you had the chance, you would care to go to that table ? A sentimental woman effusively cried out one day, How blessed a lot to have been the mother of such a Son ! and drew down on herself the austere reply : It is much more blessed to hear the Word of God and keep it. There are men, He said, who 'for a pretence make long prayers,' and they 'receive a greater condemnation.' That was His habitual estimate of values ; but it was His delightful gift to present His teaching not abstractly but in the form of pictures, so here in half a dozen lines He depicts what is worthless and what is vital in religion.

There was a household with two boys in it, the older of whom was faultless in his manners. At any hint from his father, he would hurry off, eager, as it seemed, to do what was required. In the parable itself he utters only the two words, '*I, sir*' : *i.e.* you certainly may count on me ; but nothing was done. Perhaps he never meant to do anything : perhaps his memory was short and, distracted by other interests, he forgot : perhaps his purpose was never very stalwart, and the prospect of a scorching day inclined him to keep in the shadow. In any case, his graceful deference to the old man was the whole sum of his obedience. The other lad was of a different make—surly and boorish. If he had plans of his own he was not inclined to lay these aside to suit his father or any one else. And yet beneath that prickly exterior there was a heart and a sense of decency, so, as he passed the vineyard wall to join his friends, he changed his mind, flung off his cloak, and fell to work. The types are familiar in every society and age. It would be grossly unfair to imagine that all Pharisees were pretenders, for many, like Paul himself, were quite terribly in earnest in their obedience ; but the kind of Pharisee that moved Jesus with disgust was a person whose manners towards God were perfect, who had always at command the appropriate word, the becoming gesture, the suitable tone. No one could behave more decorously in Temple or Synagogue, and as a churchman he was irreproachable ; but in other relations his credit did not stand so high. —Jesus thought of a poor widow whose cottage had stood on a corner of that man's land till she was harried out of it by his exactions. The cottage and its enclosure had disappeared, and the woman was hiding somewhere with a sore heart. Her pious neighbour had devoured her house, which to Jesus seemed of much more account than all his elaborate courtesy towards God. At the other extreme, Jesus, who noticed everything, observed a man

who had never given any promise of goodness, a girl extravagantly fond of fun and sweetmeats and kisses, without a thought of how much they might cost her. Wild blood was in them, which made them instinctively reply 'I will not' to any voice of authority. The world has always had this tribe of the regardless; and with joy of heart Jesus saw many of them turn right round and make a fresh start—sinful women sobbing at His feet and publicans crying to God for mercy. They had begun badly by denying the authority of their Father, yet some of them who had been last had come to be first—the most loving and loyal servants whom Jesus had. Jesus thus sought to make the contrast clear between those who are complete in the formal requirements of religion, and who rest there, and others whose record has been blotted but who now are loving and serving without stint; which of these, He asked, has got hold of the substance of religion? When the question is thus nakedly presented only one answer seems possible; unfortunately it seldom arises nakedly, but comes veiled and obscured by certain customary delusions.

The most obvious of these is the *delusion of form*. A man who knows how things ought to be done and who sticks to every detail of the procedure is apt to imagine that nothing more can be asked for. That is what outsiders often complain of in Government departments, what Dickens scarifies in his account of the Circumlocution Office. He saw before him a pompous organization, where everything was carried through with minute correctness—applications were filed and schedules passed on from department to department, and he denounced it as a pretentious and costly futility. Its formal completeness actually stood in the way of getting anything done. But the man living in that system, who knew how many letters had been written, how many circulars had been issued, how many appeals had been disposed of, was blinded by his very busyness to the uselessness of it all. A foolish lad wishes, as he says, to be a gentleman, which is a worthy ambition, if, as Louis Stevenson says, 'A gentleman is one who is dead to self'; but it is not in any such direction that most people look. And our candidate for this promotion gathers hints from his school, his companions, his tailor as to what he should wear, and say, and do; and having acquired what is of the surface he is content, without wasting a thought upon what lies below. The form contents him. This formalism runs through every part of life, and in religion it thrust itself upon the sense of Jesus. When the Pharisee in Christ's parable ran over the chronicle of his good deeds, it is likely

that he was accurate in every detail: he actually did fast twice a week, he did give tithes of all he got—so what more could God ask for? The blamelessness of the surface left him with no anxiety about defects lurking behind. It is easy to brand such men as hypocrites, but it is scarcely fair, for the conscious hypocrites are always few. Nothing is rarer than for a man to stand naked before his own soul, and see himself as he is with all excuses and pretences torn away. The smiling youth who promised to work and did not would meet his father at night with the most fluent explanations, and would count the old man most unreasonable if he still seemed angry. For to him the forms of deference counted for everything. So Jesus sternly asks, Do you think God is as blind as you are to the vacancies in your deeper nature?

Even more insidious than the delusion of form is the *delusion of sentiment*, against which few of us are wholly proof. A book lays hold of you so that, before you sleep, you must know what the end is. Whilst you are reading, you seem to keep step with the hero in his course of daring and sacrifice; with him you face all risks, and your heart goes out to what is generous and gallant. But you come out of the trance not heroic, but tired and a little cross. The attraction of such a book is that it carries you into another world of feeling without any effort on your part, and it leaves you with a flattering sense that you are in sympathy with what is courageous. That may often be a mere debauch of sentiment, tending to make your character poorer, since sentiment has taken the place which action ought to have taken. By his convincing passion Rousseau made fashionable ladies in Paris ashamed of their neglect of their children, and induced some of them to nurse their own babies; but his children, when they were born, were sent to the Foundling Hospital. His glowing sense of the dignity of motherhood enabled him to make converts, but he did not convert his own habits. Augustine Birrell remarks about Hazlitt that he found it easier to write splendid disquisitions on his father's character than to drop the old man an occasional line of greeting for love's sake. We may suppose that this older son in the Parable had real sentiments of affection and admiration for his father. He would have been ashamed if he had not shown him respect; and we must not call this mere hypocrisy, because in giving a thing a bad name we put it from us as some one else's vice; whereas the grave fact is that nearly every one is inclined to let a fine feeling stand in place of a generous action, and especially is this true of religion. Under the spell of a moving

preacher our hearts grow big and we feel fit for anything. It seems as if we were on the threshold of a larger life ; and it may be so. In many it has been so. But Jesus sternly admonishes us that nothing is worth reckoning which does not find its way past feeling out to action.

I do not mean that emotion is a bad thing ; certainly our Lord had no suspicion of it, if only it were sincere. Without reserve He accepted the offering of a life though the man who made it was excited and unlike himself. The sinful woman in Luke's story could not possibly gauge the stress of what was waiting for her in the city outside, where she was known only for evil, and she certainly would not always be in the same exalted mood. And yet Jesus took her at her word, for He knew that emotion is one of the driving powers of life, which must not be wasted but captured and turned to service. For more than a century in Scotland our religious history was engaged with the struggle between two types or parties—the 'Moderate,' so called, and the 'Evangelical.' The good Moderate laid stress on right behaviour and was a little shy of the sublimities of doctrine ; he talked of diligence and honesty and sobriety and human kindness. But the good Evangelical, whilst not forgetful of these duties, was convinced that for the achieving of them some spring or inspiration was needed. The battle with vice was not to be gained by any amount of good counsel or even of manly effort. The world, as he saw it, was a lost world, and only God could save it. And thus he dwelt continually on an amazing mystery of condescension, of One who for our sakes became poor and endured the

sharpness of death, and thus opened the Kingdom of Heaven to all believers. Moderate and Evangelical, in altered forms, are still with us ; but even secular moralists have confessed that the Evangelicals have had much to say for themselves. There is not enough of impulse in a precept. It can point the way, it does not give strength to walk in it ; and the admonition to a weak man to amend his life may be a sort of cruelty, as he feels that he cannot even make a beginning. Before he can hopefully try there must be set free in him some emotion of gratitude, or wonder, or love, or desire, such as in all ages has been stirred by the exhibition of Jesus Christ, 'with whom alone is strength to create goodness in the worst and to make the weakest strong.' Sick eyes all around the world to-day are looking with a sort of despairing hope at Him who was not content with gestures or emotions of pity but actually did something. He loved me, they dare to say, and gave Himself up for me. That has been for many the beginning of the end of evil habits ; for from this point they enter on a new course of effort in which, since God is with them, they are not defeated.

In the Church of Jesus we have no need to be ashamed of feeling, but we do need to be ashamed of the feeling which is never yoked to service. Few people have not at some time longed for a better life, but what of that if they never attempt it ? It is not enough, says Jesus in this Parable, to have emotions of reverence for God and His will, you must push on to action, you must enter on the way of obedience. For it is in obedience that the religion of Jesus finds its goal.

Present-Day Faiths.

Presbyterianism.

BY PROFESSOR ARCHIBALD MAIN, D.LITT., D.D., GLASGOW.

I.

THERE can be no doubt of the firm root which Presbyterianism has taken in the ecclesiastical soil not only of Europe but of other continents. An object-lesson on its greatness as a polity and tradition can be found in *The World Alliance of Reformed Churches holding the Presbyterian System*, a society which furnishes an imposing array of

churches, clergymen, and communicants. Undoubtedly, there are several varieties of Presbyterianism within the fold of that Alliance, and there may well be a danger hidden in the welcome which such a fold holds out to differing flocks ; but it is obvious to every student of ecclesiastical forms of government that presbytery has a strong appeal to Protestant Churches in old and new countries of the world. Whatever may be its

credentials or its heritage it apparently satisfies many yearnings of Christian folk.

II.

The older text-books dealing with Presbyterianism usually, and not without a savour of glibness, distinguish between the three classic forms of ecclesiastical polity—the Episcopal, the Congregational, and the Presbyterian, though the first of the three was almost invariably called ‘prelatic,’ a name that is not now so much used as it once was. The Episcopal form of government, witnessed in the Roman and Anglican Churches, has well-known features such as recognition of the principle of gradation of ministerial rank and office of the diocesan episcopate, and of the radical distinction between clergy and laity. The Congregational form, on the other hand, denies any gradation either in office or in court of the Church, and maintains the theory that all ministers are on an equal footing, and that all congregations of believers are independent and therefore freed from any judgment of a higher judicature. In a sentence, ‘the fundamental and distinctive congregational doctrine is the independence or spiritual autonomy of the individual Church.’ The resolute presbyterian sees dangers in each of these polities, and makes the claim, not always modestly, that his particular form of ecclesiastical government avoids such dangers, and points out a *via media* that, is not a compromise but is well founded on scriptural authority. It is fair to remind him that some writers have reckoned that Presbyterianism has realized the faults and not the virtues of the other ecclesiastical types. But that is an expression of a partisan position, for which little evidence can be adduced. In opposition to a prelatic form of organization, Presbyterianism subscribes to an equality of clerical status and the maintenance of a parochial rather than a diocesan episcopate, whilst it furthers Church government and discipline by the members of the Church through ordained elders whose function it is to rule. Such elders are representatives of the Christian body, but they are not mere delegates. Again, in opposition to Congregationalism, the presbyterian claims to place more emphasis on the unity of the Church, and he can point to a well-devised gradation of unifying ecclesiastical courts which have legislative, executive, and judicial powers.

Perhaps the most appropriate general definition of Presbyterianism is that given in an article contributed to Dr. Hastings’ *ENCYCLOPÆDIA OF*

RELIGION AND ETHICS. It is: ‘The name “Presbyterianism” may be applied in a general sense to that theory of the Church which aims at realizing its visible unity through government by presbyters, clerical and lay, such presbyters being set apart by their peers with popular consent, being all of equal status, and being organized for purposes of ecclesiastical administration into Church courts, which rise one above another in an ascending scale, from the congregational to the national.’ That is a ‘general’ definition, and it should be supplemented in various ways, not the least important of which would be a reference to historical circumstances in the halcyon days of presbytery. Such a reference makes it easier for the spectator to see what is really the essence and not the accident of the polity. Many people are impressed by the gradation of ecclesiastical courts in the Presbyterian Church—by the kirk-session, presbytery, synod, and assembly—which F. W. Maitland called ‘a concentric system of courts and councils of which Rome herself might be proud’; and they believe that Presbyterianism is government by those renowned courts. But, if we read the classic writings of Rutherford, Gillespie, and Baillie, who flourished in the golden era of presbytery, we shall see that the essence of presbyterian polity is government not by presbyteries but by presbyters—and that is an important distinction. In Scotland the matter has been discussed by theologians and ecclesiastical lawyers during the last three centuries, and few presbyterians would now cavil at the judgment of the late Dr. William Mair, an expert of recognized authority, when he wrote: ‘The government of the Church as embedded in its constitution is presbyterian. This does not mean . . . government by presbyteries, but by presbyters, as distinguished from prelates.’

The Church of Scotland, as the mother of many presbyterian daughters, has some claim to be an exponent and guide of presbyterianism. Her history and her documentary archives are helpful in determining the essentials of the Church government of which she is a living advocate. From the Westminster Confession of Faith we gather that the Ministry is an institution of Christ. ‘Christ hath given,’ so the words run, ‘the ministry, oracles, and ordinances of God . . . and doth by his own presence and Spirit according to his promise make them effectual.’ At the time of the Revolution Settlement, the ecclesiastical government was ‘established in the hands of and exercised by these Presbyterian ministers who were outed since the first of January, 1661 . . . and such ministers and

elders only as they have admitted and received, or shall hereafter admit and receive.' To-day the doctrine of the Scottish Church, as is evidenced by its loyalty to its confessions and directories, lays it down that every minister of the Word is to be ordained by the imposition of hands, and prayer, with fasting; that preaching presbyters orderly associated are those to whom the imposition of hands appertains for the congregations within their bounds; and that in ordination the presbyters act with the authority of the whole presbytery (Church of Scotland Assembly Report, 1911).

It is an interesting and not irrelevant fact that the Presbyterian Church in Canada, in view of approaching union with other branches of the Christian Church, issued a statement regarding ordination to the ministry in which it declared that it is a 'part of the Catholic Church, is in historic continuity with the Church of Scotland, and its ministry is continuous with that of the Catholic Church through presbyters of the Scottish Church.'

Presbyterianism, then, has no mean view of the Holy Ministry, and is rightly jealous of its ordained presbyters whose high duty it is to preserve the true preaching of the Word, the true administration of the Sacraments, and a true discipline amongst an orderly and united body of Christian people.

III.

Presbyterianism has often been identified with Calvinism, and it is important to notice the exact relationship between the two. In what has been said about the three main types of Churches the principle of division has been one of ecclesiastical polity merely and not of theological doctrine. A Church might well be Calvinist without being presbyterian, and it might be presbyterian without any obedience to the form of worship prescribed at Geneva. There is Calvinist doctrine in the Thirty-nine Articles, though the Anglican Church is certainly not based on John Calvin's theory of Church organization. But principles of polity and doctrine act and react on one another, and it is an axiom that any form of Church polity must be based, in the long run, on a definite doctrine of the Church. Accordingly, we are not surprised that with some exceptions—and these are usually due to external factors—Calvinist doctrine, presbyterian government, and a simple type of worship go together. It is not too much to say that in modern times the presbyterian type of ecclesiasticism owes much to Calvin's doctrine of the Church, though it should

be remembered that the Scottish reformers did not slavishly follow the lead of the Genevan preacher. Calvin's celebrated régime was moulded to suit the requirements of a municipality, but the task of Knox and Melville was the organization of religion for a nation. John Knox deemed Geneva the most perfect school of Christ since the days of the Apostles, but he and his followers did not permit their loyalty to the Protestant Rome to hinder necessary changes in their schemes or to prevent their adoption of expedients inspired by other branches of the Reformed Church. But in broad outlines the Scots reformers accepted Calvin's doctrine of the Church as a fellowship of believers bound together by the motive of realizing the fellowship of each member with his neighbour and of all with Jesus Christ the Head of the Church. They distinguished between the Church visible and the Church invisible. The latter is known only to God, and the former can be seen 'wherever we see the Word of God sincerely preached and heard, wherever we see the sacraments administered according to the institution of Christ' (*Institutes*, iv. 1). Such a spiritual theory should make it impossible for any presbyterian to unchurch a believer, and it is noteworthy that Calvin himself refused to go the length of unchurching Rome.

The sixteenth-century reformers who cast off their allegiance to the mediæval Church needed a paramount authority which should be the test and the inspiration of all their work, and that authority they found in the Word of God. An immense impetus was given to the study of Holy Scripture as the norm of faith and practice. It was natural, then, that Swiss, French, and Scottish reformers narrowly scrutinized Scripture for guidance in their search for a proper ministry in the Church. They were profoundly dissatisfied with the clericalism of the Roman Church, and sought in their reformation schemes to copy the tradition of the primitive Church in the days of the apostles. They knew that organization was necessary, and they looked for their model in the New Testament. Their search was rewarded, so they thought, in the 'presbyter.' Whether or no it was but 'old priest writ large,' it was the office they cherished as scriptural and therefore divinely inspired.

It is appropriate to make here a brief reference to two theories that are intimately connected with the reformers' quest after apostolic practice in Church government—they may be called, without serious injustice, inferences from ecclesiastical facts. The first is the 'divine right theory' of Presbyterianism, which in its usual form claimed

that presbytery is the sole form of Church government sanctioned by Holy Scripture and the institution of Christ. The seventeenth-century presbyterians made that claim and repudiated the 'expediency theory' of Hooker, but it was not long before the Anglican Churchmen took up an equally strong attitude regarding the divine approval of episcopacy. These were days when divine right was a sanction glibly claimed in politics, and the Stewart dynasty insisted in and out of season that monarchy in their persons had that right. The Presbyterians took strong ground against what they reckoned despotism, and they were convinced that their ecclesiastical polity had a divinity which they denied to their sovereigns' political pretensions. Sovereignty was a word to conjure with in that era, and the stout-hearted presbyterians claimed it for their Church's government, a government modelled on the Bible. But this theory of Presbyterianism is no longer held in its original form. Its wiser advocates are content to affirm that their polity is in keeping with the spirit of the New Testament and the Apostolic Church, they are agreed that neither presbytery nor episcopacy as we find them in modern days has literally matched the pattern of the early Church, they are content to adduce considerations of expediency in favour of their ecclesiastical practice, and they are willing to admit that questions of polity must not be made matters of dogma.

The second theory to which we make reference is that which insists on apostolical succession. Some presbyterian apologists make much of this, and they claim a *perpetua successio presbyterorum*. A discussion of the merits of such a claim would be out of place in this article, but it is important to recognize the motive lying behind the claim. Presbyterians do not admit that their Church began in the sixteenth century, and they have rightly insisted that the Reformed Church of Scotland (to take one example) is undoubtedly connected with the pre-reformed Church by its succession of presbyters. During the Eucharistic Congress held at Chicago in 1926 there was an exhibition of Catholic treasures to quicken and delight the interest of the faithful, and I remember one ecclesiastical chart which attracted much attention. On it were marked various lines which delineated the rise and progress of the branches of the Church throughout the centuries. A great, broad line started from the first century and represented the Roman Church, whilst a thin line beginning in the sixteenth century showed the history of the presbyterians. Now it is proper that presbyterians

should insist on their heritage of the Christian ages. But we must distinguish facts of heritage from interpretations placed upon these facts—and therein lies the difficulty. It is not easy to determine what Knox and Melville believed in the matter of men and orders. They were engaged in the Herculean task of reforming a Church that had fallen on evil days, and it is asking too much of them to demand a matured ecclesiastical philosophy of orders. The fact that Romanist priests became presbyters without reordination points in one direction, but even more important are the assured facts that it was not a new but a *reformed* Church for which they laboured, and that everything was subordinated to the ideal of furthering the preaching of the Word, the administration of the Sacraments, and the maintenance of discipline amongst Church people. Polity is important in a Church, but godliness is the chief concern.

IV.

Every Church has its glorious pages of enterprise and fidelity, and not least has the Church of the presbyterians. It brings to the universal Church some characteristic gifts. In the first place, Presbyterianism has almost always fought the battle on the side of civic and religious liberty. The Scottish Church can furnish many episodes of daring in which her sons and daughters played worthy parts. The struggle in the seventeenth century between despotic kings and dour subjects was taken up whole-heartedly by the Presbyterian Church. In 1638 the National Covenant was subscribed by the great majority of the Scottish people, many of them signing it with their blood, and it was a compact to 'defend the true religion . . . and recover the purity and liberty of the Gospel.' That pledge was soon made good, and under the leadership of Alexander Henderson the Scots 'cast down the walls of Jericho.' No presbyterian Scot dare forget the heroism begotten of the Scottish Covenants, for by them liberty in Church and State was won at the cost of disunion, revolt, and martyrdom. The Irish presbyterians had their epic in the defence of Londonderry, for it was mainly due to them that the city did not fall before the soldiers of James II. The presbyterian, William Carstares, was true to the Scottish tradition of patriotism and the fear of God; and 'the cardinal' guided the destinies of the Church in the momentous days of Revolution. Many an incident could be recalled in which sturdy presbyterians took the side of civic liberty and were not afraid to fight for it to the death. An American writer has

recently written that 'the Presbyterian Church is constituted like a republic, and its courts have afforded effective training in the art of government. It has also taught, in a practical manner, how laws may be essentially preserved, while yet undergoing gradual change to meet new conditions.' That there is much truth in this statement can be seen by any student who knows the history of the General Assembly in Scottish history. This characteristic court of Presbyterianism was for years 'a true House of Commons' (as Lord Balfour of Burleigh once called it), far more representative of the Scots people than their parliament. 'Take from us the freedom of assemblies, and you take from us the Evangel. Without Assemblies, how shall good order and unity in doctrine be kept?' The question was asked by John Knox, and the answer is seen in history.

We must not say that Presbyterianism in its earlier days was democratic in the modern sense of that much-misused word, for some of the reformers were far from democrats. Indeed, John Calvin and Andrew Melville were aristocrats rather than democrats. But Presbyterianism, largely favoured by the middle-class population, evolved an apparatus of popular representation which undoubtedly gave much assistance to the rise of democracy. And in recent days the Anglican Church has indirectly paid a tribute to the worth of a presbyterian court by its erection of a national assembly. Presbyterianism, then, has a contribution to the Church in its historic and valorous defence of the rights of the people against oppression.

Another gift is its emphasis on the eternal value of 'principle.' One cannot refrain from feelings of sorrow as one recounts the story of Secession, not only in Scottish history, but in the narratives of Presbyterianism in other parts of the British Empire, and even in lands that should have been free from Scottish stubbornness. But there is another side to the picture. If presbyterians have been too apt to separate from each other, they have taught the lesson that tolerance in Church matters is not always a virtue, that there are times when it

is proper and Christian to take resolute stand for doctrinal principles and ecclesiastical practice. It is not too bold a statement to affirm that no secession in Scottish history has failed to achieve some good to the Mother Church by a severe object-lesson in the need of emphasis on some forgotten principle.

It is perhaps a corollary of this insistence that the Presbyterian Church has never been wanting in its testimony of ethical probity. Its Calvinism, with its doctrines of election and free grace, might have been expected to imbue mankind with a sullen fatalism, but, on the contrary, it has bred a morality most active. We now smile at the Genevan and Scottish régime of ethics, and criticize the austerity of presbyterian practice in bygone days, but we must admit that his type of religion made the Scot and the Huguenot trusted in business, independent in judgment, and insistent in the cause of righteousness. If the presbyterian of the past was stubborn and not always easy to live with, he yet commanded the respect of his fellows for his honesty and his fear of God—if not of men.

Lastly, Presbyterianism has always stood for a high level of education. The reformers believed that the people should be educated in the interests not only of the Church but of self-government. John Knox gave an inspiration by his outline of what a cultured Scotland should possess in schools, academies, and universities. The *First Book of Discipline* remained an ideal, but the presbyterian at his heart is an insatiable idealist, and he has never forgotten the lead given to his forebears. Theological discipline has always been an integral part of the Scottish university system, and outside of it there have been renowned Divinity halls whose teaching staffs have always won the admiration of scholars. In Geneva, Lausanne, Belfast, Montauban, Paris; in Canada, the United States, and Australasia, a like story could be told. Presbyterianism has always treated education as her handmaid, for she has never despaired concerning the republic of learning.



In the Study.

Virginitus Puerisque.

Send them to Coventry and Farther.¹

'Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.'—Lk 8³⁸.

AWAY down in South America it seems they have been having quite a lot of bother with some people. There are not very many of them, but they are very noisy, and they won't let other folks alone; keep stirring up trouble and fuss and rows where everybody was quite happy. Don't work, they say; it's far pleasanter loafing about in the sunshine doing nothing. Why should you get as hot and tired as that? Don't pay taxes! It's nicer to hear the coins jingling in your pockets. Don't obey the laws! Why should you? Why not do just what you like? And at last the rulers yonder have got tired of this, and have hit on an idea. They have rounded them up, and got them all together; and they have said to them, 'Now, we aren't going to kill you, or imprison you, or punish you. But we are sick of you. You're a bit of a nuisance, and we have stood you long enough. Do you see that ship? Well, you're going on board her—oh yes, but you are—and we are going to leave you on an island, a lovely island, and there you can do whatever you like. It's a beautiful place, there are hills and woods and water on it, but it's hundreds of miles out of the track of steamers—it's quite near to Robinson Crusoe's island—and there you will be out of the way. If you don't want to work, you can starve. If you wish to make trouble, make it among yourselves, and fight it out among yourselves, till, like the Kilkenny cats, you have eaten each other up, and there's nothing left but the last yell dying away. Anyhow, you are not to stay here. So, be off with you!

That seems a good idea, doesn't it? I never saw it in our nursery, but lots of mothers use it. When you are in a bad mood, when you get up on the wrong side, when everything is amiss, when you don't want this, and don't like that, when you're cross if you lose, and horribly cocky if you win, when you keep spoiling everything, Mother at last gets tired of it, and she puts you in the corner, where you can twiddle your fingers and study the wallpaper till you know it by heart; or she takes you into a room by yourself—and, 'When you come to yourself we shall be glad to see you,'

¹ By the Reverend A. J. Gossip, M.A., Aberdeen.

she says; 'but we're not going to be bothered any longer with such a crosspatch as you are just now.' And that soon mends matters, doesn't it?

Don't you think we might try that? For there is a whole mass of horrid things in your heart and mine that keep spoiling everything. There are sulks and crossness and bad temper and—oh, dear me, how many more! If only we could herd them all together, and push them on board a ship, and send them off for evermore! When a boat sails every one cheers, I don't know why. Lots of them are not happy at all, are feeling sore at heart at parting. Yet when the band of water shows and widens between the liner and the shore, every one cheers, wishing good luck to one another. But what a cheer we would send up if we could see that belt of water broadening and broadening between us and those horrid things, if we were done with them once for all.

It's a good scheme, only it doesn't work. For they won't go! Be off! we say. And they put out their tongues at us, which is very rude of them. But then they are horribly rude. They lounge about our hearts, and laugh at us. You come and put us out, my little man, they say. And that does it. For we know we can't. They are too strong for us.

Ah, but we have still a chance. Jesus Christ used to come on poor souls bothered by unclean spirits, and He used to say to those, 'Away!' And off they had to slink. For though they laugh at you and me, they are afraid of Him. Why, once He sent a whole herd of them rushing pell-mell, faster and faster, for they couldn't stop, into the lake, where they were choked; and a good end for them too. And what if He did that for you and me; sent all these horrid things rushing full speed out of our hearts for ever. If I were you I would say to Him: 'Here is a little boy or girl, who just hates the grumps and the selfishness and the—you know what—that keep spoiling everything; who wishes and wishes to be done with them, but they won't go. Please, please, dear Jesus, send them out of me, away, away, where they will never trouble any more.'

The Name on the Heart.²

'I will write upon him the name of my God . . . and my own new name.'—Rev 3¹².

It was not long after the death of the last of the apostles, and they had strange ideas then. Things

² By the Reverend J. T. Hudson, B.A., B.D., Hale.

that horrify us no one took any notice of. If you neglect a baby to-day, and some people are wicked enough to do it, you get into serious trouble. But in those days if you had a baby that you didn't want, and lots of people had, you just left it to starve to death, or for the dogs to eat, or you threw it into the river, and no one said anything about it at all. It was in those topsy-turvy days that an old man, the minister of the church at Antioch, was taken up by the police and condemned to death. They liked to have people condemned to death in those days, because people thought it fun to watch them being killed, and the more it hurt them the more those who watched liked it. And so, instead of killing this old man at once, they saved him up to be sent to Rome, where they killed people in the great open-air theatre by making them fight with one another or with lions and tigers and bears that they kept for the purpose. On his way to Rome this old man wrote seven letters of which we have copies to-day, and that is how we know all about it. His name was Ignatius, and we find that his only crime was that he was a Christian. You could throw babies away and nobody would touch you, but if you were a Christian, however good you were, they killed you if they could. Ignatius tells us that the ten soldiers who took him to Rome were very cruel to him; they were as cruel as ten leopards. But he says it was good for him to be treated badly, because it gave him a chance of practising the spirit of Jesus, and being His true disciple. He thinks it a great honour to be killed for Jesus' sake. Jesus had died for him, and now he is going to die for Jesus, and he says he is not half good enough for an honour like that. And he is very anxious that all his friends, and especially his young friends, should be true Christians. One of his letters is to Polycarp, the minister of the church at Smyrna. Polycarp was only young then: forty years later, when he was an old man, he, too, was put to death for being a Christian, burnt alive at the stake. Ignatius tells Polycarp that being a Christian needs as much training as being an athlete. The boy that wants to do well at the sports has to go in for a lot of training. He practises running or jumping constantly: he goes to bed early so as to get plenty of rest: he has cold baths in the morning and then perhaps an early run, and, whatever other boys do, he never touches a cigarette. He learns to be master of himself so that he may be able to win. And so Ignatius says to Polycarp, 'Be self-controlled as God's athlete, be steadfast like an anvil under the hammer.' In other words,

'If you are going to be a Christian, you will have to train.'

But there are two stories about Ignatius that I want to tell you. The first story is that he was one of the children that Jesus took in His arms when He was here on earth. Possibly this is true. Perhaps it is only a story made up to explain his other name, *Theóphoros*, which means borne by God. The story supposes that he was called *Theóphoros* because Jesus bore him in His arms. Of course, you say, if that story is true, he could not help growing up a good and brave man. But even if the story is true, even if he were one of the children whom Jesus blessed, he would not be any better off than any of you boys and girls, for every one of you, too, has been taken by Jesus in His arms and blessed. Really! I mean it! Were you not brought and christened when you were very young? You see only the minister take the baby in his arms in the christening service, but Jesus is really there, and really it is He that takes the baby. And He says, This child is Mine to be My true soldier and servant unto his life's end, and the parents have to promise to bring up the child for Jesus. And when next you see a baby being christened, just say to yourself, They are giving that baby to Jesus, and they are promising to bring it up to be Jesus' faithful soldier and servant. And that is what they did for me, so that I really belong to Jesus, and I have to carry out their promise and be His true disciple.

The other story is this. It was said that when he had been killed at Rome, they cut his heart out and found the name of Jesus written on it. Perhaps this story arose out of another pronunciation of his name. It can be pronounced *Theophóros*, and then it means, 'bearing God.' Of course it is not really true. But its meaning is true. For the story just means that people had only to look at Ignatius to see that he was like Jesus, fearless and strong, loving and true. When Ignatius was christened, just as when any child is christened, Jesus put His name on him. When a child is christened he is baptized into the name of the Father, and of the Son, and of the Holy Ghost. But the name had sunk right down into Ignatius' heart, and every one could see that he belonged altogether to Jesus. Now that is why Jesus puts His name on us. Some of you know what Blackpool Rock is like. It does not matter where you break it, you find the same words, 'Blackpool Rock' throughout. Now that is what Jesus intends for every one of us. He intends us to be the same right through, so that it does not matter whether we

are at home or at school, in the classroom or in the playground, we are always found the same, like Jesus, fearless and strong, loving and true. Yes, that is why He puts His name on us. It is that it may be in us, running like red letters right through our life, so that no one can fail to see that we belong to Him. His name is on us and in us. And so every one who has been taken in Jesus' arms, borne of God, is intended to be God-bearing, intended to carry and convey God to the people among whom he lives. He is *Theóphoros* in order that he may be *Theophóros*.

The Christian Year.

EIGHTH SUNDAY AFTER TRINITY.

The Fellowship of Christ's Venture.

'Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give.'—Mt 20²³.

James and John asked for fellowship in Christ's crown, and Christ promised them fellowship in His Cross. They desired a kingdom, and He proposed to them a quest. For what they had really asked, however little they understood their own petition, was companionship with Him who was even then on His way to give His life as a ransom. What Christ saw before Himself was the Cross, and what was His to give was fellowship with Himself, on His right hand and on His left, indeed, but on Calvary!

The laws of the spiritual Kingdom are the laws of common life. Risk is essential to human effort. Nothing is so uninteresting as an anticipated result, an assured victory, a mathematical conclusion. Where there are no possibilities of surprise there is no joy in success. The stubborn temper which can play a losing game is a much more valuable asset than the complacency which takes advantage of the swelling wave or floats to shore upon the glowing tide. The spirit that sends men out in search of adventures or urges them to hazard fortune and even life itself belongs to the noble side of human nature, and is necessary to the advance of nations. Nor is there anything more deadening to the creative powers of the race, more destructive of the faith of the peoples, than a determinism like that which filled the jaded imagination of the writer of Ecclesiastes. 'That which hath been is that which shall be; and that which hath been done is that which shall be done: and there is no new thing under the sun.'

Nothing comes out more clearly from an attentive

study of the gospel than the reality of the moral struggle in which the Saviour of the world engaged. The exaltation of Jesus to the right hand of the Father was not achieved without that element of risk which is the essential condition of all human success. If this is not so, then the human experience of the Son of God ceases to be a reality, and becomes a hollow pageant instead of a splendid triumph. For if the will of the worker is enlisted in the struggle, then before the event the issue must always hang in the balance. If from the first the spectator is assured of the result, it is because he trusts the skill, the endurance, above all the determination of him who is fighting his way to victory, not because the conditions of the game are so regulated that, as on the stage, the palm is already awarded before the struggle is begun. The Christ did not enter the field of earthly conflict like the god from a machine in the Greek drama who saves the situation by his irresistible might. The Resurrection is not a foregone conclusion when Jesus is born at Bethlehem. He must Himself achieve it, precisely as all the sons of men work out their own destiny, through peril and toil and pain. Every step of the road by which He climbs the steep ascent of heaven carries Him into an untravelled future. He speaks of His life as His temptations, and we cannot suppose that temptation is possible where there is no trembling uncertainty. The salvation of a world once hung upon the slender thread of one human will. Christ met Satan in the howling wilderness. In the garden His sweat was as it were great drops of blood. There could have been no human struggle unless before the Son of Man there opened two pathways; unless at those awful moments in His pilgrimage Christ, and with Him Christianity itself, stood at the cross-roads. We ask, Is there, then, uncertainty with God? How could the Son of God at any moment have stood between failure and success? This we cannot answer. The death of Christ proclaims Him very man, His resurrection marks Him off as Son of God. Here in itself is a paradox which thought can never reconcile. This need not disturb us, for it is no greater problem than that which our own existence presents. But just as we will not deny our own freedom of choice because we confess ourselves to be the workmanship of an Almighty hand, the result of a long development which science is attempting to read, so in contemplation of the Passion of the Son of Man our first demand is that it shall be real. What are certainties in the secret purpose of the Father are dependent on moral effort and are therefore glorious uncertainties so

far as they concern us in the revelation which He has made to us in the Son. It is because He overcomes that He sits down with the Father upon His throne. From beginning to end His career is the supreme venture of faith. Not by His exact knowledge of the future, but by His perfect trust in the Father, was the Saviour of the world sustained. He could commit Himself to the awful risks of the Passion because He abode in the Divine fellowship. 'I am not alone, for the Father is with me.'

It is into the communion of the Eternal Love that Christ calls His followers. 'Truly our fellowship is with the Father and with his Son, Jesus Christ.' To have given our troth to Him for better for worse, for richer for poorer; to have been initiated into the companionship of His home, to sit at His table and to drink out of His cup, to be permitted to go shares with Him in the perils of our earthly lot, to abide in His love even when it involves the fellowship of His sufferings, that is a kingly heritage for loyal hearts. 'Lord, if it be thou, bid me come unto thee on the water.'

There is no more difficult art in the world than friendship. It demands a constant and unremitting activity of the whole personality if it is to issue in a trust that is beforehand with experience. You must be prepared to labour at the task day by day and hour by hour if love is to be the guiding principle of life. It is no slippered virtue, no lazy companion of the leisure hour. The genius of true friendship is an infinite capacity for taking pains. So with that most intimate bond of friendship which is the fountain of the race. And Christ never makes any secret of the demands which He imposes upon those who would come after Him. 'Are ye able to drink of the cup that I drink of, to be baptized with the baptism wherewith I am baptized?' It is a hard and not an easy thing to be a Christian.

'We are able.' What did it mean, this brave answer of the young men whose generous enthusiasm for the Master already placed Him on the throne, and who asked for nothing more than to sit as His assessors on either hand? What if the glamour in their eyes prevented them from seeing the wooden cross and the thorny crown. Still, it was Christ's throne that they would fain attend. It could not be that James foresaw the defeat of his expectation and the headsman's sword that was to be his portion. It could not be that John discerned from afar the rolling years which should carry from him one by one the companions of his youthful hope, and the lonely Ægean rock, and the vision of the saints beneath the altar who cried, 'How long, O Lord, how long?' Nay, the secret

of the strange unfolding of the Lord Himself and not His throne was the true object of their love and loyalty. It is those who will take the risks of His service, who will trust themselves to the unknown because He goes before—it is they that will alone endure in the cloudy and dark day.

Christ's own triumph was only reached by a resurrection. He overcame death by submitting to it. He gained all only by losing all. He set out upon His mission because He loved the Father. When it meant the closing in of every prospect, the scorn and hatred of the men whom He had come to save, the melting of His hopes, the withdrawal of the Father's smile—He still chose the Father, because He alone was worthy of His allegiance. The joy in which He endured the Cross was the supreme joy of giving up everything for God. Into fellowship with that joy He summons us when He turns upon us and demands whether we are prepared to give up everything for Him.

But do not mistake the question. Many men decide that they are not able to make sacrifices for Christ, because they do not know whether they would be ready to confess Him under hard circumstances which their imagination pictures, but which, for all they know, may never arise. They refuse to keep tryst with their Lord at the Holy Table, because they do not know whether they will be able to live up to it. This is the sort of spirit which in any other department of life they would scout as unworthy of a brave man. Do they, for example, hesitate to embark their capital in business until they have made absolutely certain that there is no possibility of failure? Does the athlete refuse to enter for a competition until he has made perfectly sure that he can stand against all comers? 'Nothing venture, nothing have' is a proverb of universal application. Did Hannington anticipate the axe of the African executioner, or Williams his martyrdom in Eromanga? Was Peter wrong when first he left his fishing-boat to follow Jesus, because in the judgment hall of the High Priest he was to deny his Lord? No! These are the men whom Christ wants, the men of generous impulse and adventurous heart, who in the glorious faith of a surrendered manhood will dare to run the risk of the years. 'We are able'—the great response rings down the centuries, as it is caught up by fresh lips and expresses the eager loyalty of generous souls, who would count it an honour to attend His drooping pennon from the stricken field, and to whom in failure as in success He is and ever will be Christ the King.¹

¹ J. G. Simpson, *The Spirit and the Bride*, 221.

NINTH SUNDAY AFTER TRINITY.

Gates on Every Side.

'On the east three gates; on the north three gates; on the south three gates; and on the west three gates.'—Rev 21¹³.

When St. John saw the holy city, the new Jerusalem, coming down from God out of heaven, it is clear that the entrance-gates made a deep impression on his mind. Over and over again he comes back to the theme, speaking of their number, their substance, their beauty, and the names written upon them. He tells us, for example, that the city had twelve gates, and at the gates twelve angels. Next he relates that the twelve gates were twelve pearls; every several gate was of one pearl. And once more, in this text, we learn that there were three on every side, looking away to the four quarters of the compass, on the east and the north and the south and the west.

It is all a picture, of course; a picture, not in colours, but in poetry; a picture of the great love of God the Father. God will have all men to be saved; and the twelve gates, facing each possible approach to the city, are an emblem of that. The doors of the Father's house look out to all the winds of heaven, and they are shut neither night nor day; for the love of God is open and the heart of God is waiting. Like the entrance to a great city hospital these gates are never closed.

1. Out of this mystical picture, therefore, we draw the preliminary truth that no point in the spiritual world exists from which men may not travel straight to God. When Christian people tell the story of their inner life, you discover that they set out from points very far asunder, and that the path each has taken lay through different scenes, with joys and griefs and perils of its own. Is it not all implicit in the prophet's confession long ago: 'All we like sheep have gone astray; we have turned every one to his own way'? 'Every one to his own way'—then every one must find his own way back. No man wanders from God precisely as his neighbour does; no man's reclamation is precisely like his neighbour's.

Our sin may have been greater than our friend's, or less; but at least it was different; it was ours, as our birthday is ours, or our name, or our voice. Here is a man who ever since has given God thanks that grace came breaking in with power, and saved him from the leprosy of worldliness, so that his flesh came again like the flesh of a little child, and to-day he has a devout and tender heart in his bosom, and can pray. Here is another whom

passion had nearly swept down; his feet were almost gone; but Christ, the mighty to save, held up his footsteps, and brought him into the calm shelter of God's purity, and made his standing there safe for perpetuity. No wanderer is so deep in sin's maze that he may not seize the gold thread of hope that will guide him back; no land is too far, no sea too wide, or mountain too high, for Christ's seeking love to reach and find us. No kind of sinner can be named who has not been led in, through one of the twelve gates, into God's holy city—not the covetous, not the lustful, not the proud, not even the insincere and false.

2. The gates on every side call up still another suggestion; they recall the variety of motives by which men are led to faith. Men come from every direction, but they also come for every kind of reason.

Men come from a sense of duty. For there is a large class of persons who, though totally unaffected by emotional appeals, are yet filled with a powerful desire to do right. These people before long are confronted with the personality of Jesus; His words stick in their conscience. Soon they feel that to refuse to submit their will to Christ's is to evade responsibility and evade obligation. So the pressure on conscience grows. The necessity arises of choosing between the higher life and the lower, of seizing the one real opportunity of life or making the great refusal. They know that if, while seeing the better, they finally and consciously follow the worse, they may never be able to look into the face of God again. When they meet with Christ in the Gospels, or with a Christ-like man in society (and they are not so uncommon), the inward voice declares: That is the kind of life you ought to live, and you know it. When they hear, as we all do, the Master's command ring out across the ages, 'Follow Me,' a great tide of responsive feeling surges up within, and they long to obey. So the conflict in the heart is waged; so the reasons for and against are balanced. Then some day the hour of decision strikes, and the simple duty is done of saying, 'Jesus is Lord.'

Others come from vague discontent with an empty life. They long for some purpose or ideal worth battling for; they covet an experience adequate to the enthusiasm they know they are ready to give. Often they are young; for it has been said, with truth, that 'young people soon find that life is not so large and rich and animating a thing as they hoped it would be.' At first they had dreams of what existence might prove, but these dreams have not come true. The hues of

sunrise have turned to grey. Life is losing its glow, its interest, its expectancy; and hope has long parted with its splendour and its charm. It is as if nothing now remained but to settle down in resignation to a career of failure; and at times they see, stretching out before them, the long, dusty road that goes down at last into the grave. Then Christ comes to them. He says, I am come that ye might have life, and might have it abundantly. He opens great prospects before their eyes, of hope and joy and possession, of inspiration and freedom that reach out and out infinitely. It is a new world, and they realize that it is all for them. So in simple gratitude and happy wonder they accept what Jesus offers. They take Him at His word, only to find that the black poisonous core of discontent and dullness has thereby been taken out of life, because they have been lifted out of themselves into the higher life of Christ, as He goes before them into the land their souls desire.

Still others come to God for shelter. What these people—a great unnumbered multitude—seek in God is refuge. We may say that this is a side of Christianity fit only for the old and the broken; but a man need not be very old to have buried his first-born, to have felt the touch of that ancient law of God which rends loved ones asunder, and makes havoc of our plans. How many lack the things that make life clear and bright for others! They need friends, and they have only acquaintances; they are oppressed by the awful solitude of life; they are misunderstood, or thought to have nothing in them; in this huge world they feel like children lost in a great city. Once perhaps they were free and light of heart, but grief has tamed their feelings. They have been out in the hailstorms of bereavement, they are beaten by losses, they are worn with struggle. So they long to be sheltered and solaced and rested. Is it weakness in them to feel like that? Ah! no; the strongest of men have confessed the same deep need; and to any careful reader of the biography of Thomas Carlyle it is plain that even his rugged nature was filled at times with an inexpressible craving for the consolation of a love that will never die.

Still further, others come from fear of moral ruin. They have learnt that they are no match for their own nature; they have discovered how little the anchors of prudence can be trusted when the storms of passion rise. After each collapse they make good resolves, and then these resolves go like matchwood in the next strain. Gradually they yield to temptations of an ignoble sort at which in happier days they would have smiled. At length they grow alarmed.

How long is this to last, they say, and where will it end? It is not that they fear an offended God; and there may be very little sense of guilt. But there is an increasing sense of shame and self-disgust, as well as a sickening terror of the evil power that holds them in its grip. So their nerve is sapped, and they half lose each fight before it is begun. Each time the conflict is renewed they step into the field beaten men; and what they need is not the lash of a threat to whip them into battle, not doses of moral physic that will leave them weaker after every application, but a fountain of vital power within, that will renew the springs of action, and enable them to beat back these tigerish desires, and make them more than conquerors.

Finally, many come to God to be forgiven. All come to this ere long; all must so come; but also many set out from it. A writer has lately said that the feeling of guilt is dead to-day; if that be true, it will pass. There is a soul of honesty in men and women that may be trusted to keep alive the feeling of accountability, so long as there is a God in heaven, and failing, wandering mortals on the earth. In every still hour, when we face ourselves, we know that we need pardon; we are so made that to deny it is to deny our very self. Indeed, there is evil within us all which, if we could, we would fain hide from God Himself; though all the time a better instinct is whispering, surely, that He knows it already, and loves us still.

Chalmers in his great, deep, original way, said: 'What could I do if God did not justify the ungodly?' Yet this is what our Father does. There is a gate marked pardon, and over against it stands the Cross.

Thy love, O Christ, arisen,
Yearns to reach all souls in prison;
Down beneath the shame and loss
Sinks the plummet of the Cross,
Never yet abyss was found
Deeper than Thy love can sound.¹

TENTH SUNDAY AFTER TRINITY.

The Phantasmagoria of Life.

'The parched ground shall become a pool.'—Is 35⁷.

Apart from the treachery of the mirage which offers illusive waters to thirsty lips, there is also its confusion of the real and the unreal worlds. East of Damascus it may be seen for hours together, changing the grey vacancy of the horizon into an

¹ H. R. Mackintosh, *Life on God's Plan*, 29.

unceasing restless kaleidoscopic spectacle of swiftly changing form and colour. All sorts of familiar scenes suggest themselves to the imagination as picture succeeds picture. But the general effect is so powerful as to defy even the sanest mind to retain its sense of reality.

This aspect of the mirage suggests a nobler interpretation of the text than that of desire. We have, after all, a deeper quarrel with life than its false promises of satisfaction and happiness. We demand a stable and abiding sense of a real world in which we are dealing with realities. In the midst of many interests and pursuits there come moments when the whole sense of life fails us and seems to evaporate.

The great idealists have sought to safeguard man's belief in the reality of his spiritual experience by the most daring philosophies; asserting, in face of all such faintings of the spirit, that the ideas dwell in heaven, and that thought is the only reality. Christian optimists, like Kingsley and George MacDonald, have dogmatized on the courageous principle that such convictions are so beautiful that they must be true. We are grateful for all such voices, yet times of doubt recur. Are we indeed children of eternity, lying on our backs in the cave, as Plato says, and seeing but the reflection of things on the roof, yet knowing that the realities are sure? or are we but ants tumbling on the huge ant-heap, taking ourselves with an absurd seriousness, and dreaming great things? Do our sins and virtues, our struggles and resistances, our joys and sorrows really matter? or are these all but the cloud-work of the desert? The voice of God assures us that the mirage shall become a pool, real enough to live for or to die for. That is what Jesus Christ has done for the world.

1. Our *work* often induces a sense of unreality. Weary toilers, whether successful or unsuccessful, feel the vanity even of finished works, and still more the vanity of unfinished works. Many a man has built his tower, done what he set out to do, and the tower falls and his labour is lost; or, worse still, his tower stands only to shame him with its imperfection, for it is not the thing he had designed. Well, finished or unfinished, satisfactory or unsatisfactory, here is God's verdict upon man's honest labour. He approves the purpose of a life, and His approval establishes the work of our hands upon us. He understands what we meant to do and knows the pattern, showed us in secret, after which we have been striving. That, in God's sight, is reality. It is work, and has eternal value.

2. *Character* is often a most tantalizing and

lamentable mirage. We see our goal, apparently possible and within our reach, and across the desert we pant after it. But which of us has attained to, or is anything resembling the man he fain would be? Old temptations recurring out of due season draw us down from high hopes to low levels of actual conduct. Honesty, justice, purity, even when we have reached them in some degree, are a compromise rather than a victory. At times a subtle doubt invades, and we find ourselves persisting, without knowing why we do so, in a moral struggle of whose worth we are by no means certain.

Again, God's word is that that mirage also shall become a pool. One day we shall be sure with an indisputable certainty of the worth of the struggle and of the glory of moral victory. He will 'take the distorted thing in His hands and make something gallant of it.'

3. *Faith*, once taken to be the surest of realities, is now discredited in many minds. The great mirage of Christianity itself is over. Jesus Christ remains but as the memory of a dream, a fair form in art, a hope from which the light has faded, a star vanished in the night.

This mirage also shall become a pool of living waters. In some form or other, Christian faith is going to prove true. Where the waters that once promised refreshment have vanished, and where now there are only deserts of intellectual routine, streams of vital truth will flow once more, never again to fail. Looking back when the change is completed, you will not count it a change from reality to unreality, but from an imperfect vision to the very truth of God and of life.

4. Each of these is but a detail in the great mirage of *life* itself. The world, with the brilliance of its spectacle and the heave and fall of its surge—we have found it out to be but cloud, and still we gaze. And heaven, as we once imagined it, that last and most delicate mirage of all—now we turn from its gaudy and inadequate cloudland. We have found out the earth and the heavens.

Yes, but beneath such shows of things there are realities—the new earth and the new heaven—an earth where life is real, a heaven where the real life of earth is made eternal. For Jesus Christ is Lord of Realities, and He is Master of earth and heaven, who 'maketh all things new.' He knows how we all dream, and how futile the dream appears on our awakening. But through it all there remain for all of us the facts of faith and love and service. These things are no dream, though on them also for a moment we may lose our hold. Yet for the faithful these will prove so real that

they will give reality to all the rest that tends so readily to fade. And at last comes death. 'After the fever of life, after wearinesses and sicknesses, fightings and despondings, languor and fretfulness, struggling and succeeding; after all the changes and chances of this troubled unhealthy state, at last comes death, at length the great white throne, at length the beatific vision.'¹

ELEVENTH SUNDAY AFTER TRINITY.

Vital Fruitfulness.

'By their fruits ye shall know them.'—Mt 7²⁰.

1. Fruitfulness, we feel, is the one unerring criterion of the quality of life. The only question which in the last resort it is worth our while to ask about any life that has been lived is—What has been its effect? How has it told? What is the measure and what the kind of its influence?

And yet we feel that we are none of us equal to such a judgment, and that even if we were there is something cold and impersonal in its character which prevents our being satisfied with it. A human life is to us something more than a result even if we could measure that result justly and adequately. To us who have known it, it is something more than all its effects. If we would see how unsatisfactory this way of measuring human values must prove in our hands, we have only to consider how in fact we have attempted to apply it, what in fact have been the results of that attempt. And we shall find that we have applied it only to the great figures of history, and that in applying it we have for the most part robbed even those figures of all that was most distinctive and individual in their humanity. The hearts that have beat close to our own we could never bring ourselves to weigh in such abstract balances. And when at last a sufficient spiritual distance enables men to adjust the scales to this work of judgment, how uncertain and unsatisfying is the result. We ascribe to the great ones of the past, and perhaps with some degree of historical justice, results both for good and for evil which they themselves neither purposed nor foresaw. We say with some degree of justice, for men always effect something more and greater than they intend. Human greatness, indeed, consists especially in this, that its effects reach far beyond the measure of its conscious purpose. To see those effects is in a very real sense to compass more adequately the worth of the life out of which they have grown. Yet it is doubtful

whether we have any right to say that it is to know the life more fully. The Franciscan movement of the thirteenth century in all its strength and weakness, its success and failure, its promise and its disappointment, was the measure of the fruitfulness of St. Francis' life. But the real secret of that life was communicated only to the few faithful friends of his working years. Nay, the depths of that secret lay hidden in the soul of St. Francis, transparent as was the purity of that soul beyond most of the souls of men. The fruitfulness of any life is put to the proof in other and lesser lives. No soul can be fruitful save on the terms of enduring that deformation and lessening of itself. What the rest of us can make of it, that it is worth or will seem to be worth to the world. Yet it itself remains more than that realized fruitfulness. It itself remains what it was worth to God in its unrealized effort, or it may be in that supreme attainment which it could never wholly communicate to another.

2. Our Lord may not have been speaking or thinking, primarily at least, of that ultimate fruitfulness which is one undoubted test of a soul's worth when He said, 'By their fruits ye shall know them.' He may have been thinking of something much simpler and more fundamental to the individual life, not of a far-off result, but of a result immediate and obvious. He may have been thinking merely of the profound difference between what the humanity in us is capable of becoming and what in fact it is usually satisfied with being. In this difference, He would remind us, lies the whole secret of religion. We would make a system of religion, a system of beliefs, of ordered devotion, of obedience to a formal rule. And all this, no doubt, religion always tends to become. Nay, all this religion, because it is human, must always be. But all this it is because it is the expression of a particular kind of life, and all this it can afford to be only so long as through it that kind of life is finding freer and fuller expression. And our Lord would remind us that the religious system must always stand at the bar of life and plead there for the judgment which alone will keep it sane and pure.

Let us think of what life means for most of us, what it means for all of us when we let ourselves slip, when we fail to hold up our hearts to the level of its greater hopes and aims. It means first of all and at its best a compromise. We compromise the great opportunity on the level of our customary careless, sluggish, cowardly moods. We trim our duties, our affections, our glimpses of a higher

¹ J. Kelman, *Ephemeræ Eternitatis*, 125.

truth, to the fashion of the place and of the day. And how wretched and poverty-stricken is the show of life they make! The blight of a narrow-hearted selfishness is on them all. They yield no permanent satisfaction to ourselves. They flower with no joy or fragrance or delight for others. We labour just to keep ourselves alive, to keep ourselves content with life, and if we succeed in the one we fail in the other. Or perhaps, fate more miserable still, we succeed in both. For life may cease to become a compromise and may come instead to be a surrender and a betrayal.

It is to this death in life that we may so easily descend, to this betrayal of the life to which as our inspiring heritage we were called. For think of what God meant our life to be, of what He has made it in each of us by infallible proofs graven on every heart. He has made it a life which can never be satisfied to remain what it is, which must look for its satisfaction to its own constant renewal, which must hunger and thirst after right and truth and charity if it would achieve them, and in achieving finds its own peace. He has made it a life which must feel its roots in Him, the eternal source and groundwork of all goodness and spiritual beauty; which must labour incessantly towards Him, the eternal consummation of justice and charity. To live at all is to find the energy of the Divine nature in all the best we can aim at being and doing, to find the Divine opportunities in the world of actual duty, to disentangle and receive the Divine inspirations in the world of actual influence, to resist, in the Divine might which ever prevents and follows us, the insidious wiles of our lazy contentment with what we are and with what through us the world happens at the moment to be. This is the new life, the life in God, the life which each of us may live or seek to live, the life whose fruits will be visible to all, however little they may be able to appraise them, and will serve to feed a hungry world with the bread of life. And that life needs not to withdraw itself from the world in order to be or to continue. It needs not to build itself some rare and exquisite pleasure of the soul. It must take all the risks of life. It must fight its fight in the open. It must shrink from no smirching that may come to it in God's arena, which is the common world where God's common human souls still throng and hustle each other in blind confusion. There will its fruits be known. There will it learn how to evoke God's order out of our human confusion, God's strength out of our human weakness.¹

¹ A. L. Lilley, *The Religion of Life*, 19.

TWELFTH SUNDAY AFTER TRINITY.

Breathing Spaces.

'And he said unto them, Come ye yourselves apart into a desert place, and rest a while.'—Mk 6³¹.

This must have been a very welcome invitation to the disciples. They were tired men; continuous teaching had taken a good deal out of them, and they needed rest and reinforcement. They were sorrowful men, too; for John the Baptist had just been cruelly murdered by Herod, and the whole company were feeling the sadness of the occasion and the strain of the troubled time. It was a season of political unrest also, for there was a popular ferment afoot against Herod as the instigator of the vile crime; and quiet spiritual work has not much opportunity and cannot make much progress when the political passions of the populace are aroused. It was therefore a most appropriate time for withdrawal and rest, and the disciples would hear Christ's kindly words with a sigh of relief.

We sometimes cherish a one-sided, incomplete notion of Christianity. We think of it as making continuous appeals to our sense of duty, constant claims upon our moral nature, seeking to rouse, stimulate, awaken, encourage; it is the clarion call to the highest service and endeavour. The gospel is certainly that, but it is not only that. Men cannot bear more than a certain amount of strain. If body or brain be taxed beyond its strength a breakdown is inevitable. The gospel is not always crying, Arise, shine; put on your strength. Like a wise mother it sometimes says, Lie down, poor child, and take your rest. We hear a great deal now about the 'strenuous life'; but we are not often offered a sensible recipe for it. The strenuous life with so many people means a fussy life, tremendous activity, bustling, feverish excitement—a programme with no intervals. No wonder the modern man is so often a bundle of quivering nerves. He tries to keep up the pace, and finds he is not equal to the strain. Christ is more considerate for workers than they are to themselves. He goes on the principle that prevention is better than cure. The gospel story is full of beautiful instances of Christ's care and consideration for men's physical needs. What an exquisite touch of tender sympathy is that where He has compassion on the multitudes, and says to the disciples, 'Give ye them to eat; bid them sit down upon the green grass; lest they faint by the way, for some of them have come from far.' Lest they faint by the way! He would prevent a breakdown; he would fore-

stall disaster. Is this the way to deepen the spiritual life? Certainly, for the spiritual life itself has a physical basis, and no man is necessarily made more spiritual by becoming an invalid. Body and mind are so closely related, and when one gets run down the other often collapses out of sheer sympathy. Let us live the strenuous life by all means, but let us live it sanely; and we cannot live it sanely unless we take our intervals of repose, our seasons of rest, our times of recuperation and refreshment.

All kinds of labour need occasional recreation and relaxation. The secret of true success is to know what you can do and what you cannot do, and to work well within your strength. Some work by the sweat of the brow, some by the sorer sweat of the brain, and some by the sweat of the heart, which is the sorest sweat of all. If men and women are over-driven in any department of life, we must, in the name of Christ, seek to ameliorate their lot, and to create such conditions as will enable them to realize the ideal of a sound mind in a sound body. In these days of mechanical labour we must see that men and women do not themselves become machines. We talk about the dignity of labour, and the pride and pleasure of the workman in his work; and indeed, if it were his own handiwork, with the directing force of personality behind it, there would be sense and reason in our maxims. The sheer monotony of such toil is deadening and wearying, and the mechanical nature of it renders intervals of self-realization of the utmost necessity and importance.

'Come ye apart.' There is a value in occasional withdrawal. We must have these breathing spaces if we want to strengthen our bodies, stimulate our minds, and prolong our usefulness. Let us emphasize that word 'apart.' What we want by way of relaxation and reinforcement is something completely apart from our ordinary work, something absolutely different, something that takes us right out of our groove and exercises another side of our nature. Some parts of our being never seem to come into play at all; they are all locked rooms whose doors are never opened and whose thresholds are never crossed. Yet they contain much that is interesting, beautiful, and valuable; and the outlook from their windows will disclose a richer and wider landscape. Have a hobby of some kind. The holiday time ought not to be a time of pure laziness; it will be all the brighter and better and more bracing for the introduction of some intellectual element. The open air offers endless opportunities for the observer. The

flowers, the rocks, the birds, the seashore, the mountain side, the leafy wood, all have something to say to the alert mind and responsive heart. And many find a rare pleasure in watching the sky and the marvellous and ever-changing configurations of the clouds in the great wide spaces, the open expanse of heaven. It will be impossible for us to be little, mean, petty, censorious, if we can only get the sky into our souls.

Then, too, let us emphasize the words 'into a desert place.' By that is meant some place where the valuable and rare luxury of quietness can be had, some place where there is no fear of being interrupted or disturbed. It is a most happy experience to go now and then to a spot where you know nobody and nobody knows you, and where you are even beyond the reach of letters and newspapers, and telegrams—those bombshells of civilization. There is a ministry of solitude, if you can only find it. Solitude is not necessarily isolation. The silences and solitudes of Nature are grateful and healing to a tired or worried or sorrowful man; but there is a solitude of the crowd which is almost equally precious. There are few things more curiously stimulating to the imagination than to walk through a town you have never been in before, where every face is strange and the very dialect is different. It is a desert place to you—and yet how much there is to read there in the strange faces, the unknown houses, the unfamiliar streets. God has set fountains of singular freshness and inspiration in desert places. When we are half-paralysed by routine, deadened with the familiar and the commonplace, we may often regain our life and restock our brain with ideas through contact with the unfamiliar, the novel, the strange.

Then, observe that Christ does not say, 'Go ye,' but 'Come ye': He is not sending them away, He is going with them; the fellowship is not to be broken up. And what an unspeakable value there is in such unrestrained, frank, free fellowships, where one can speak one's real thought without fear of misunderstanding. There is a morality of holidays; and a large part of it consists in congenial companionship. Don't leave Christ behind; whatever we are apart from, we must not be apart from Him. The landscape will have a richer colour, the hobby a more radiant interest, the fellowship a higher tone, the conversation a sweeter accent, the laughter a more wholesome ring, if we are with Him; for Christ's presence in the heart elevates and sweetens all things.

And, then, notice the qualifying term, 'rest

a while.' It is not a giving up of the work to which the disciples are invited; it is a preparation for more toil. It is not an abandonment of our tasks, but a reinforcement of our strength for larger service. A life all holiday would be as monotonous and depleting as a life all work. Even the purest delight may pall; even the pleasantest confection may cloy and sicken; there is even a monotony of sunshine and cloudless blue. We need enough rest to give us a zest for returning labour. And be sure of it—we shall enjoy our rest the more if

we have done something to earn it and deserve it. It is the lazy man who finds the time hang heavily upon his hands. The worker comes back to his work with something more than the tan upon his cheek and a fresh spring in his step; he returns with a mind braced with the air of pure and lofty thought, with a heart full of happy memories and sweet content, and with an earnest purpose to spend and be spent in the service of the Son of Man.¹

¹ W. A. Mursell, *Sermons on Special Occasions*, 71.

The Doctrine of the Atonement.

A TENTATIVE RECONSTRUCTION.

BY THE REVEREND P. J. BEVERIDGE, 'B.D., B.Sc., CATTERLINE.

THE question of the Atonement has been the battlefield of theological thought for ages. The history of theology is scattered with explanations of it that have been discarded, because they have been considered in some direction either morally unsound or intellectually untenable. Nor can it be said that the theory is even now in a satisfactory condition.

For in explaining the expiatory suffering of Christ for us, it must be laid down that no theory of a wrathful father conciliated by the sufferings of a son in place of the culprit, no theory of vicarious punishment, no theory of vicarious (substituted) righteousness, no theory dispensing with the need for repentance and personal amendment, can possibly be received. Such ideas at various periods have been favourably regarded; some of them at times have met with large adherence, but with theologians now they no longer carry any considerable weight.

Accordingly, in writers of the present time we still meet with frequent attempts to avoid the difficulty. Moberly, for example, endeavours to explain it by comparison with the shame of a good mother over a child who has fallen into grievous sin. 'The shame,' he says, 'which is her own child's, is her own.'¹ She identifies the child with herself, and in that identification the sin is as it were her own, and her sorrow is penitence for it. In like manner the agony of the soul of Christ, who is regarded as having identified Himself with mankind, would provide the Atonement with a similar explanation. I do not raise the question how far such identification

is more than figurative. But I think Moberly has hardly persuaded us that it would be rational to speak of the repentance, or even of the penitence, of a sinless Christ.

It is not necessary to give detailed consideration to the views of other quite recent writers, many of whom echo earlier ideas. Bishop Temple,² as the net result of his discussion, seems to find in the Atonement chiefly a revelation of the heinousness of sin. 'Free forgiveness is immoral if it is lightly given.' We naturally ask why it should be less immoral if given on account of another's suffering. But 'The cross, by showing what sin costs God, safeguards His righteousness while He forgives.' If we note that this must mean, safeguards the opinion men may hold of His righteousness, it will be seen that it is hardly an answer. But again, further, he adopts the view of Abelard, that it is such an unveiling of God's love and goodness towards us as must certainly awaken an answering love, and, in its revelation of the cost whereby God overcomes evil, draw all men to their Saviour. At the same time it presents an unsurpassable example of perfect righteousness in man. Now these effects may be producible, but do they morally justify the means? A soldier may display this love for his country by dying on the battlefield, and rouse his comrades accordingly; but however much he may thereby teach them to despise death, could he display his love for his country, could he reasonably go out into the fire-zone, if beyond heartening them he did not intend to produce some tangible military

¹ *Atonement and Personality*, p. 118.

² *Christus Veritas*, ch. xiv.

result? Indeed, the reality of his action as being an expression of patriotism and a source of inspiration depends upon its being an attempt at some effective service in the struggle. His teaching, His example, His resurrection, of themselves justify us in saying that He came into the world for us. Among theologians there is now universal agreement that these explanations of the Atonement are important effects of the death of Christ that cannot be overlooked as reasons why the death-sacrifice with its attendant horrors was profitable, but they do not themselves characterize it as an expiation. Dr. Gore¹ sets forth most convincingly the proof that an expiatory sacrifice cannot be expunged from Scripture. Christ died for us. Not merely can isolated texts be quoted, but the whole outlook involves it.² Yet the difficulty, as above outlined, does not disappear. The question still remains, How can His death be an effective offering for us? He came into the sinful world for man, accepting the natural and humanly inevitable result. But how expiatory? That is the point. All the explanations so far suggested seem to involve something that impugns the perfect righteousness and justice of God. It would be a considerable alleviation for those troubled with doubt in the matter if it be found not impossible to trace *any* line of explanation whatever which would at no point imply principles that could seem in any aspect intellectually or morally unacceptable.

Naturally it is with the utmost diffidence that I venture fresh suggestions in a matter going so deeply into the mysteries of Christianity. I do not attempt it in the hope of finding a solution. The generality can well be satisfied with, and can by no means dispense with, a simple belief that Christ died for man, a belief which has been such a power in the ages, but the philosophic inquirer will feel himself impelled to go further, and the considerations to follow may provide him a foothold. I have indeed some hope they will at least make it plain that we need not altogether despair of some rational advance yet being made whence light may be cast upon the difficulty without impugning the righteousness and perfection of the Almighty.

Let us make our start from the ordinary standpoint of Trinitarian belief. The love of the Father for the Son and of the Son for the Father must be perfect love. Perfect love implies perfect sympathy. Sympathy and suffering cannot indeed be quantitatively equated as pain, they are qualita-

tively different. Besides, God's foreknowledge of the glorious issue is a factor that must modify any human conception of sympathy. But the Father's sympathy was perfect. There is among men no such sympathy, nor indeed could be, for our knowledge of the suffering of others is limited, but God is omniscient.

God abhors sin. Sin, even the smallest sin, is to the All-holy loathsome, abominable. The zenith of God's holiness is to the nadir of evil as heaven to hell. There is therefore nothing that to a human being can be conceived so loathsome and abominable as sin is to God. Also, even from such a consideration as this alone, it becomes plain that we have not, and cannot have, any true conception of sin's wickedness. Hence, since we do not know sin—indeed, the more deeply we fall, the less capable we become of comprehending its wickedness—we cannot attain to true penitence for it. Our deepest penitence is utterly below what its heinousness in the sight of God requires. Nor does a change of life make any reparation for the past; doing duty in the future does not undo past evil. Such penitence, then, as we can offer is utterly inadequate, and reparation on our part is impossible. Forgiveness therefore cannot be claimed, it can come only of the free gift of God.

Man was created for union and perfected fellowship with God. That is the goal and crown of existence, and its imperfection is what underlies the unrest and dissatisfaction in life, so painfully set forth in Ecclesiastes.

Now let us note a fact of human feeling. If we have suffered, if we have undergone some painful struggle or labour, suppose it the highest endurance conceivable, incurred for the purpose, say, of saving the life of a fellow-man, and have succeeded, then our feelings toward such a one will be totally changed. Looking on him we might find him repulsive, let us say, from some loathsome disease, but in view of what we have already endured for his sake our interest in him will not be annulled by that. We are drawn to him by bonds of a greatly multiplied power. Not even our natural repulsion, great as it may be, will induce us to thrust him aside. Pain endured for another goes to overpower in its degree the natural abhorrence.

We now apply this to the Atonement. God abhors sin. He has therefore beyond our human expression or conception a repulsion towards the sin-stained. That is the character of God. It is ingrained in His perfect holiness, a part of His eternal and unchangeable nature. No repentance can truly cleanse the sin-stained, no amendment

¹ *Belief in Christ*, ch. x.

² Of course this may be denied. See Rashdall, *Idea of Atonement*, p. 31 ff.

can undo the past. Repentance and amendment can only incline God towards forgiveness. Perfect forgiveness involves a perfect return to unity in God, a perfect restoration of the Divine fellowship which is the goal of being. But how shall the All-holy touch the unclean? God meeting imperfect repentance *can* do so of course; He *can* declare, 'The Lord also hath put away thy sin,' but this contact, this renewed unity, results only from a violent strain in the repulsion which is of the eternal nature of God. But the Son has suffered, the Father has suffered in sympathy, and if we may, as we do in other matters, interpret God's character from our own, that sacrifice will make it, we may not say possible, for it never was impossible, but—to use in all reverence the language of feeble human thought—make it more easy for God the Father to overcome that repulsion, that awful strain on the Divine nature, and to receive, for the sake of all this suffering endured, into His bosom once more the repentant. And thus this great offering and sacrifice is, as every sacrifice is meant to be, a gift for the advantage of the receiver, a true offering, a freewill offering from the Son to the Eternal Father. And through that sacrifice therefore the pardon of the penitent is sealed.

The principle of this suggestion totally avoids all the difficulties that have cropped up under other modes of viewing the Atonement. It still sets forth Christ as sacrificed for us, for our sins, without in any way involving vicarious punishment. It makes no hint of forgiveness where there is not an effort at repentance and amendment. It gives to the act of Christ an active and 'independent value prior to our response to it.'¹ It pierces the barrier of necessarily imperfect repentance, and opens a clear channel for an inflow of grace from God by reception once more into fellowship with Him, thus not only furthering repentance, but providing a real deliverance and pardon. It is still to the fullest extent a revelation not only of God's hatred

¹ As desiderated by Mozley, *Doctrine of the Atonement*, p. 212.

of sin, but also of His surpassing love for His creatures, and makes with undiminished force the great appeal for their answering love. Lastly, the postulate underlying its explanation is a *vera causa* known to be active, however psychology explains it, in the spirit of man, and therefore justifiably assumed to be active in God.

A little consideration will make evident that among those embracing the views of the mediæval Abelard the onset made, for example, by Dr. Rashdall upon the Pauline doctrine of vicarious sacrifice, when met with the theory above outlined, loses entirely its point. As already remarked, I wish to emphasize that this theory is not here put forward as a final explanation, but rather as providing assurance that a reasonable and entirely moral solution of the Atonement difficulty is at least not impossible.

The lines upon which the explanation proceeds involve from first to last no principle in the slightest degree unreasonable, no principle showing in the slightest degree any tendency towards defective morality. Nevertheless many will receive it with hesitation. If so, then so far as my discernment goes, ground for hesitation can be found only at two points. Firstly, there is the fact that we can form no measure of the strain of the repulsion in the nature of the All-holy God against 'embrace' or 'contact' with one yet stained with imperfectly repented sin. Secondly, we can form no measure of what degree of offset and neutralization to that repulsion He may in accordance with this theory discover in the recollection of all that by the sufferings of Christ has been endured for the returning sinner. To estimate these two factors in the explanation is evidently beyond our power. Yet it must be upon the complete estimate of these two factors that the acceptance of the explanation as entirely satisfactory would depend. Nevertheless, as before remarked, it yields a full assurance that a reasonable and morally unexceptionable explanation of the Atonement, whether we find means to reach it or not, is at least no impossibility. And with such assurance we may well be content.

Recent Foreign Theology.

Varia.

In the second volume of his *Konfessionskunde*,¹ Professor Mulert, while not neglecting the Anglican

¹ Hermann Mulert, *Konfessionskunde* (Töpelmann, Giessen; geh. Mk. 12, geb. Mk. 14).

Church, and while devoting at least a brief discussion to Presbyterians, Baptists, Congregationalists, Quakers, Methodists, the Salvation Army, etc., has wisely chosen to concentrate on the nature, constitution, beliefs, and practices of the Roman Catholic Church, as, next to their own, that is the Church

which it is most important for German Protestants, in the present religious condition of Germany, to understand. The situation in our own country at the present time is such that this book would be hardly less valuable here than in Germany, as by its accuracy and detail it is well fitted to dissipate haziness and misconceptions and to carry us into the inner secret and spirit of the Church of Rome. Mulert is careful to point out, however, that the Catholicism of each country has a character of its own; that of Italy is not quite the same as that of France, Ireland, Spain, or Poland. The present power of the Pope, significance of dogma, the sacraments, prayer, the Church's attitude to the saints, to science and art and modern culture, Catholic morality and piety—these and other cognate subjects are treated with a fullness and lucidity which will enable Protestant students to have a really intelligent grasp of one of the most potent religious forces of the present day.

The first volume of a monumental work on *Ancient Arabia*¹ has just been issued by Dr. Nielsen of Copenhagen, in association with Hommel of Munich and Rhodokanakis of Graz, assisted by other scholars. This volume, which is furnished with seventy-six fine illustrations, deals with the Culture of Ancient Arabia, and it will be followed by other two, which will present the text and translation, with a commentary, of the most important inscriptions, and also a vocabulary and grammar. Nielsen himself, besides sketching the available material, discusses the religion of Ancient Arabia; Hommel deals with the history of Southern Arabia; Rhodokanakis with public life in the south Arabian States; and Grohmann with the archaeology. The material worked over in this massive volume is so skilfully handled that the reader forgets its extreme difficulty as he moves easily over these fluent and extraordinarily interesting pages. Perhaps the most generally interesting chapter is that of Nielsen on the religion of Ancient Arabia, which is discussed in its relation to Israel and Islam. The volume is a very substantial contribution to our knowledge of Semitic religion and culture, and in it the dead past becomes very much alive.

A veritable mine of information on questions connected with the ethnology of religion is presented in the volume² which records the proceedings of the

International Congress held at Milan on 17th to 25th September 1925. The more popular addresses delivered in the evening before large public audiences are not reproduced, but most of the technical papers are here given, each in the language in which it was presented—Italian, French, or German. There are contributions from explorers and missionaries as well as from Professors in the Universities of many lands, and naturally the data which form the basis of the discussions are drawn from the religions of primitive as well as cultured peoples. Much attention is given to 'auxiliary sciences,' notably psychology. The moral sense is discussed in a series of eight papers, which includes one by Professor Wunderle on the ethical foundations of primitive culture. Perhaps the most generally interesting part of the volume is the series of ten papers dealing with the Idea of Redemption. Schumacher deals with some of the primitive tribes of Central Africa; Ballini with the idea of redemption in primitive Buddhism; Battifol with the same idea in the New Testament; Ruch with the Eucharist and the pagan mysteries; Allo with the saviour-gods of Græco-Roman paganism; Junker with the Osiris religion and Egyptian ideas of redemption; Pestalozza with the idea of salvation in Mazdeism; and Galbiati with Christian ideas in the Koran. The work of these learned Roman Catholic scholars was designed to serve the interests alike of Science and of Faith; and though it forms an indirect apologetic for the Faith as held by the Catholic Church, we can well believe, as one of the speakers at the opening session claimed, that the study of the various religions was conducted 'avec la critique la plus scrupuleuse.'

In a rectorial address³ delivered at Bonn on November 7, 1926, Professor Meinhold discussed the Decalogue. The sources which come up for consideration in the course of the discussion are J¹ (about 850 B.C.), J² (about 750), E (about 650), Deuteronomy, and the prophets. Meinhold has little patience with those who claim a Mosaic origin for the Decalogue. He reaches the conclusion, which is practically the same as Steuernagel's, that it originated either during the Exile or in the period immediately following. He thinks the emphasis on the Sabbath points in that direction, and that the prophets show no familiarity with it, Isaiah (1^{10ff.}) and Hosea (2^{13ff.}) even rejecting the Sabbath. The argument, though skilfully conducted, will not

¹ *Handbuch der altarabischen Altertumskunde*, herausgegeben von Dr. Ditlef Nielsen (Leipzig: Otto Harrasowitz).

² *Settimana Internazionale di Etnologia Religiosa*

(Geuthner, Librairie Orientaliste, Paris, 13 Rue Jacob, VI^e; 35 frs.).

³ *Der Dekalog*, von Hans Meinhold (Töpelmann, Giessen; Mk. 1.30).

convince those—and they are a growing number—who believe that the Mosaic origin of the Decalogue is thoroughly defensible on the basis of a strictly historical and literary criticism of the Old Testament. This will not be the last word on that much debated question.

Professor König has given another proof of his almost incredible industry by producing an elaborate commentary of five hundred and sixty-seven large pages on the prophet Isaiah.¹ Like all König's work on the Old Testament, it is marked by what his opponents would call a conservative bias, though this description is not strictly applicable to a work which is sustained from beginning to end by so thoroughly scientific a spirit. He sets his face like a flint against needlessly late dates and needless emendations, and, where so much radical criticism holds the field, it is good to be reminded by a great scholar how subjective much of it is, and that there is still something to be said for views which show more respect for tradition. The clever suggestion of de Lagarde, for example, for the difficult verse 10⁴⁸ which makes it mean, 'Beltis is crouching, Osiris is shattered,' is rejected, and the existing text is explained and defended, with the single change of כרת to יכרת, the initial י having been lost by haplography through the previous word בלתי ending in the same letter. König does not believe in prefatory remarks which tend to bias interpretation; he always begins by letting the text speak for itself, and in the comments which follow he does scrupulous justice to those who differ from, as well as to those who agree with, him. Of particular value are his grammatical, syntactical, and philological discussions: on these points he has more than most men earned the right to be heard.

As an example of his respect for the traditional text may be mentioned his retention of the word עַמִּי in 53^{8b} on which so much depends ('for the transgression of *my people*'), rejecting alike עַמִּים and עַמִּיָּשָׁעִים; while for the much disputed בְּחַיִּי in 53⁸ he reads simply בְּחַיִּי, defending the meaning of בָּחַל as 'grave-mound' by an appeal to Ezk 43^{7b} and the plural by an appeal to his Grammar. There is, as is fitting, an elaborate discussion of the Jahweh in the Servant songs, whom he identifies with Israel, taking the term sometimes in a wider, sometimes in a narrower sense—a liberty which will not commend itself to everybody. As an illustra-

¹ Eduard König, *Das Buch Jesaja* (Bertelsmann, Gütersloh; geb. Mk. 26).

tion of the thoroughness with which all the relevant literature, even the most recent and foreign, has been exploited may be mentioned the fact that notice has been taken of an article contributed not long ago to THE EXPOSITORY TIMES by Mr. John Monteith, who argued that 52¹³–53¹² was compiled from two songs, one whose theme was a leper, the other the captive nation.

It would be impossible, in a necessarily brief notice, to do the remotest justice to the volume of essays² contributed, in accordance with the genial German custom, in honour of Professor Jülicher on his seventieth birthday by pupils and friends who have been influenced by his spoken or written words on the New Testament. A bare summary will indicate the wide variety of the contents. Sattler writes on the Anawim in the time of Jesus; Bauer on Jesus the Galilean; Meyer on the Origin of the Gospel of Mark; Curtis on the Parable of the Labourers (Mt 20¹⁻¹⁰); Rade on The Neighbour; Wetter of Upsala on the Damascus Vision and the Gospel of Paul; Mundle on the Problem of the Intermediate State in 2 Co 5¹⁻¹⁰; Windisch on the five Johannine words about the Paraclete; Bultmann gives an analysis of the First Epistle of John; Holl discusses a fragment of a hitherto unknown letter of Epiphanius; Müller deals with Canons 2 and 6 of Constantinople (381 and 382); Schwartz with the Empress Pulcheria at the Synod of Chalcedon; Lietzmann with a liturgical papyrus of the Berlin Museum; and von Soden with the Latin text of Paul in Marcion and Tertullian. Every one of these essays either adds to our knowledge or suggests fresh points of view. Rade, for example, argues that neighbour is not just the man who needs our help, but is man, every other man; and Wetter maintains that when Paul says, 'it pleased God to reveal His Son in me,' the reference of this revelation is not to be confined to the Damascus vision and call: that revelation was only the first of many. A welcome volume to every student of the New Testament and the Early Church.

JOHN E. MCFADYEN.

Glasgow.

A Neglected Prophet.*

SOREN KIERKEGAARD died in 1855, aged forty-two, a lonely, heroic, and sympathetic man, who had

² *Festgabe für Adolf Jülicher* (Mohr, Tübingen; geh. Mk. 18, geb. Mk. 21).

* T. Bohlin, *Kierkegaard's dogmatische Anschauung in*

poured forth his soul for thirteen years in thirty volumes, and an equal bulk of unpublished MSS. His incessant effort is to make clear to his generation what genuine personal Christianity is, insisting that it is fellowship in Christ's sufferings, and a life of practical obedience and imitation, a feature little seen in the nominal Christianity around him. Yet, naturally, he could not conduct this long polemic, which cost him love, friends, money, and health, without at the same time developing his own theological views. Of these the present volume is a very full and leisurely and readable account, given with constant reference to the modern movements that he anticipated rather than largely influenced. It is remarkable to find that the positions of the Barthian dialectic were taken up in similar fashion seventy years ago. In Kierkegaard there is the same insistence on the critical importance of

ihrem geschichtlichen Zusammenhang, tr. from the Swedish into German by Ilse Meyer (Bertelsmann, Gütersloh, 1927, pp. 592; M.17).

the Cross and the Resurrection going along with the same depreciation of history; the same insistence on the paradox of faith and the invalidity of sinful and finite human reason, coupled with the same passionate demand for the acceptance of the results of dialectic. It is not to be wondered at that the Swiss school discovers in Kierkegaard a prophet indeed, and that one of them has written: 'To-day the great Dane is celebrating his triumph in Germany.'

This translation is another proof of the profound impulse recently given there to theology. What one misses, and what would hardly have been omitted by an English writer operating on this scale, is a short account and estimate of Kierkegaard's own intense and tragic life of toil and suffering, of inward and outward conflict. This, and a more energetic attempt to grasp and compress the results, would have enlivened a very valuable book.

R. W. STEWART.

Cambuslang.

Jeremiah and 'The Suffering Servant of Jehovah' in Deutero-Isaiah.

BY THE REVEREND F. A. FARLEY, CHATHAM.

I.

THE characteristics of the 'Servant of Yahwe' in Is 40-55 are so diverse as to make the identification of the Servant a very difficult problem.

1. The opinion that the 'Servant' is an individual is held in two forms:

- (i) That he is an historical individual such as Jeremiah, Ezekiel, or a nameless martyr of the time of Manasseh or of the Exile.
- (ii) That he is a personage destined to arise in the future as the agent of God's salvation to Israel, and through Israel to the world. This is virtually a revision of the Messianic hope, a prophet and martyr taking the place of a king and conqueror.

2. The 'Servant' has been held to be a personification of the ideal Israel, or of the spiritual Israel, the 'Remnant' or religious kernel of the people.

Whether an 'individual' or a 'collective' inter-

pretation be adopted, difficulties remain. Professor A. B. Davidson considers that it is impossible to regard the Servant as an individual, and gives as his reasons:

- (i) Some of the passages actually identify the Servant with Israel.
- (ii) Though some of the descriptions are distinctly 'individual,' a 'collective' personified would be spoken of as a person.
- (iii) The Servant in Is 53 is represented as rising from the dead. This might apply to the Restoration from the Exile, but, as used of an individual, is far in advance of what we expect from Old Testament ideas of immortality.
- (iv) The point of view of Deutero-Isaiah being the Exile, and the final felicity of the people being connected with the imminent fall of Babylon and the consequent Restoration of the Jews to Palestine,

there is no time for an individual to arise and pass through the experiences foretold of him.

Professor Skinner also concludes that a revised Messianic hope is precluded by the fact that where the individual features are most pronounced, the retrospective character of the description is most apparent.

The real difficulty, then, is to find an identification which will do no violence either to the features of the portrait which are distinctly individual, or to the passages in which the Servant evidently stands for a community. We must also take note of the apparent differences between the 'Servant' of the Poems (Is 42¹⁻⁴ 49¹⁻⁶ 50⁴⁻⁹ 52^{13-53¹²}), who is idealized, personal, and sinless, and the 'Servant' of the rest of Deutero-Isaiah, who is blind and deaf, but yet has a great destiny to fulfil.

II.

The solution to be proposed arises from a study of the Book of Jeremiah and the appearance of direct references in Deutero-Isaiah, especially in 'Servant Poems,' to the experience of the prophet Jeremiah. The data will therefore be examined first, and the conclusions drawn when the examination is complete.

The first poem, Is 42¹⁻⁴, especially in vv. 1-4, recalls the terms of Jeremiah's call and his reluctance to accept it. See Jer 1⁵⁻⁸.

Is 42⁶ recalls the promise of Jer 1⁸, and the idea that the 'Servant' is to be 'a covenant of the people' may well arise from Jeremiah's attitude to the Deuteronomic Code and his desire for a 'covenant written on the heart.' Since he was so active in seeking to promote this covenant of the spirit he might well be thought of as 'a covenant of the people,' just as Elisha's vigilance on Israel's behalf led to his being regarded as 'the chariot of Israel and the horsemen thereof.' In Is 49⁸ the Servant is again regarded as the equivalent of 'a covenant of the people.'

The second poem, Is 49¹⁻⁶, seems to be directly connected with the call and experience of Jeremiah. Is 49¹ recalls Jer 1⁵; and Is 49⁴ is just the kind of language Jeremiah employed in those passages which have been called his 'Confessions.' He might well have said, 'I have laboured in vain, I have spent my strength for nought and vanity.' In Is 49⁶ we see an enlarged mission and unexpected

success foretold as the reward of the Servant's fidelity through discouraging times, but the wider field here promised to the Servant is not beyond the scope of Jeremiah's own ordination (see Jer 1^{5.10}).

The third poem, Is 50⁴⁻⁹, might, without any modification of language, have been written of Jeremiah himself. With Is 50⁴ compare Jer 1⁹; and with Is 50⁶⁻⁹ compare Jer 17^{17f.} 20⁷⁻¹² 26¹⁴.

The great poem in Is 52^{13-53¹²} is very rich in passages which seem to owe their language as well as thought to reflection upon the experiences of Jeremiah. As this is a crucial passage in the choice between a personal and a collective identification of the 'Servant,' we will examine it in fuller detail.

In Is 52¹⁵, 'Kings shall shut their mouths because of him,' may we not see a reference to the respect paid to Jeremiah by the court, and especially by King Zedekiah?

Phrase by phrase we may see Jeremiah in Is 53¹⁻⁹.

V.¹. A suitable comment on the reception accorded to Jeremiah and his message, few among his contemporaries having perceived the Divine power behind the prophet.

V.² offers an explanation of the poor reception awarded to the 'Servant.' 'A tender plant' may refer to Jeremiah's shrinking from his task (see Jer 1⁶), but more probably the whole phrase בְּיֻנֵּק צִיָּה וּבְשָׂרָשׁ מֵאֲרָץ צִיָּה has reference to the apparently effete family of the descendants of the deposed priest Abiathar. Jeremiah's origin and possibly his personal presence were heavy handicaps against his success as a prophet.

V.³. A large selection of extracts from the Book of Jeremiah might be offered as suggesting the language of this verse. It accurately describes the prophet's experience. Compare Jer 20¹⁴⁻¹⁸.

Vv.⁴⁻⁵. The chief burden borne upon the heart of Jeremiah was not the treatment he suffered, nor the uncertainty of his own fate, but the painful certainty of his people's fate. Do not Jer 15¹¹ and 17¹⁸ speak of his praying for his people? And are not his 'perpetual grief' and his 'mortal wound' (Jer 15¹⁸) the pains he feels for them? All through the siege, while he was advising surrender and even desertion to the Babylonians as the only way of safety, Jeremiah himself remained loyally to suffer with those who spurned his advice; and after the siege, when the choice is offered him, either to go into honourable exile in Babylon or to

remain with the Jews in Palestine, he chooses to remain. If Judah had had no griefs or sorrows or sins, Jeremiah would have had none of the wounds and bruises of which he complains.

Moreover, in view of his opposition to the policy of resistance to Babylon, which would be accounted both unpatriotic and a betrayal of the nation's faith in Yahwe and in the inviolability of Zion, his sufferings and imprisonment would be regarded by his contemporaries as fully deserved. They would say he was 'smitten of God.'

The significance of the remaining sentences of these verses, 'the chastisement of our peace was upon him; and with his stripes we are healed,' may become clear when we state our conclusions.

V.⁶ is a confession, put into the mouth of the Jewish people, of their waywardness, and a testimony to the keenness with which the 'Servant' felt that waywardness and suffered for it. This, also, was true of Jeremiah. It represents the verdict of posterity reversing the judgment of Jeremiah's own generation.

Vv.⁷⁻⁸ bear very close resemblances to Jer 11¹⁹. Jeremiah says, **וְאֲנִי כְבֹּשׁ יוֹבֵל לְטֹבָה** ('And I as a gentle lamb was brought to the slaughter'); Is 53⁷ has **כֹּשֶׁה לְטֹבָה יוֹבֵל וְיִרְחַל לִפְנֵי גֹזִיָּה נֶאֱלָמָה** ('As a sheep to the slaughter is brought, and as a (ewe) sheep before her shearers is dumb, so he opened not his mouth'). Again Jeremiah says, **וְנִכְרְתֵנוּ מֵאֶרֶץ חַיִּים וְשֵׁמוֹ לֹא-יִזְכָּר עוֹד** ('And let us cut him off from the land of the living, that his name may be remembered no more'); and Is 53⁹ has **וְאֶת-דִּירוֹ מִי יִשְׁוּחֶהּ בִּי נִגְזַר** (=And his generation who considered, that (or, for) he was cut off from the land of the living).

V.⁹ has always presented a difficulty. It is 'difficult,' says Professor Skinner, 'to justify this sense of rich' as synonymous with 'wicked' from O.T. usage, and several emendations have been proposed.

Here we may find help when we remember that Jeremiah was forcibly carried off by the fugitive rulers of Judah to Egypt, when his choice would have been to remain with his people in their own land. In Egypt Jeremiah died.

From this point onwards we miss the close parallel with events in the life of Jeremiah, and have to face the difficulty that the 'Servant' is spoken

of as seeing, in a resurrection life, the fruit of his toil and suffering, and as continuing his mission with still greater success. As applied to an individual this is far in advance of any O.T. belief concerning the persistence of life beyond death. We must therefore state our conclusion with due regard to this development at the end of the poem in Is 53.

III.

We have heard in recent years of the need for a Martyr-Nation in the cause of Peace, and have used the phrase 'the Crucifixion of a people.' The idea is, of course, suggested by our Lord's fulfilment of His Mission in His Passion and His Death. Had we met with defeat in the Great War, those who held to the conviction that we engaged in it righteously would have comforted us with the reflection that we were the Martyr-Nation, following our Lord in suffering for righteousness' sake.

These examples show how easily the fate and experience of an individual may furnish language to describe the destiny of a people.

May not the author of the Servant-Poems have begun with a similar thought? The people of Israel was to be the world's Jeremiah, but the destiny of Israel would be fulfilled, not by the imperfect nation as a whole, but by the prophetic element in Israel, which is regarded as the real 'genius' of the people.

On the one hand, we must remember the frequent use of the word **נָבִיא** for the 'prophet'; and on the other hand, it is reasonable to suppose that the thoughts of the Exiles would be much occupied with Jeremiah, the prophet who foretold, strove to avert, but lived to see, the captivity under which they suffered. Jeremiah would naturally be thought of as 'The Servant of the Lord'; he would even furnish features for the picture of the ideal 'Servant' or 'prophet.'

The Poems, then, are songs of 'Idealized Prophecy.' The soul of the Jews lived and found expression in its Prophets, and the poet expects the destiny and function of the Jews to be fulfilled by prophecy when resuscitated. Since the poet turned to Jeremiah as the historic figure most nearly approaching his ideal for prophecy, we shall expect just that combination of individual and collective features which have caused the difficulty in interpretation. Further, the vindication of the

martyred Servant, as described in the concluding verses of Is 53, ceases to present the difficulties which its combination with the intensely individual features of the earlier verses of that chapter has hitherto produced.

Let us summarize the arguments in favour of this theory.

1. It resolves the difficulty of the variation between the individual and the collective features of the figure.

2. It accounts for the fact that the Mission of the Servant is at times spoken of as to Israel (*i.e.* to Jacob) and at other times as to 'the nations'; for while this poet's special theme is the function of Hebrew prophecy in the world, there must still remain for it a function to perform in Israel.

3. It is possible to find in Is 40-55 an exilic vindication of the prophetic as against the priestly party in Israel. Not only is there the characteristic prophetic demand for spiritual renewal, but even atonement is regarded as worked out, not by the animal sacrifices in the Temple, but by the self-sacrifice of the prophets themselves. This Professor George Adam Smith suggests in his Baird Lecture on Jeremiah, p. 159, and Professor Skinner concludes his *Prophecy and Religion* with a passage on the same theme. Prophecy can only fulfil its function at a cost, as Jeremiah only achieved his mission at a cost. This is the theme of Is 53.

4. Reading through the 'Servant-Poems' as a whole, after this examination, the conviction grows that Prophecy is the Servant thus idealized and celebrated.

Let us consider the objections raised to this and similar interpretations. Gesenius and Staerk, among others, have suggested that the 'Servant' represents the order of prophets; and Bleek, Knobel, and Whitehouse have interpreted the Servant as 'the spiritual kernel' of Israel. The objections urged against these views are:

(1) That the order of prophets 'or the spiritual kernel' would never have been regarded as the special objects of Divine displeasure, as was the Servant (see Is 53⁴).

(2) It could not be said that the spiritual Israel passed through death and resurrection, as is said of the Servant.

These objections do not really hold against the view that the poems are songs of Idealized Prophecy.

In regard to (1) there were times when the sufferings of the prophets, and especially of Jeremiah, led to the popular verdict that they were the objects of Divine wrath, and in answer to (2) we may surely say that in the author or authors of Deutero-Isaiah the prophetic spirit had revived. 'He shall see his seed, etc.' (Is 53¹⁰), cannot be taken to apply to an individual like Jeremiah, but it can be said of prophecy in Israel.

If the view here given prove acceptable it gives a firm basis for recognizing its actual fulfilment in our Lord, 'the Prophet.' Many of His sayings show that He interpreted His Mission as prophetic in spirit, and that 'the Servant of the Lord' of Deutero-Isaiah was never very far from His thoughts. He is the perfect realization of the ideal of Hebrew Prophecy.

Contributions and Comments.

Cross-Bearing.

I REALLY must apologize to Mr. Bryan for my delay. I did not see the May EXPOSITORY TIMES till very late. I still agree with all the commentators as against him.

(1) *σταυρός* in N.T. Greek is used almost exclusively for a cross (apart from the saying in question).

(2) All four Evangelists are careful to report that Jesus *carried* His own cross (or had it carried for Him), under the familiar rule (Plut., *de sera numinis*

vindicata, c.g. Artem. 2. 56 are Grimm's references. I have no books), and they use indifferently *αἶψιν* (Mt, Mk), *φέρειν* (Lk), and *βαστάζειν* (Jn) for the carrying.

(3) Therefore we are justified in assuming that the early Christians, like Alexander and Rufus, reading Christ's epigram about a *σταυρός*, with the verbs *λαμβάνειν* (Mt 10³⁸), *αἶψιν* (Mt 16²⁴, Mk 8³⁴, Lk 9²³), used indifferently, would understand *σταυρός* to be a cross carried by the condemned.

Let me add that the epigram comes in such close connexion with Christ's own Cross in the incident of

Cæsarea Philippi and with the rebuke to Peter there (Mt 16, Mk 8, Lk 9) that to make it apply to moving a tent-pole is to wreck the passage.

I wonder what Mr. Bryan means by 'only a readiness to die.' That seems to me in 2 Co 9 to be a bigger thing than moving tent-pegs.

His case seems to rest on a supposed parallel with the Hebrew שָׁקַל (compare $\alpha\nu\acute{\alpha}\gamma\epsilon\iota\nu$, 'to weigh anchor'). The substantive governed by שָׁקַל is usually omitted, but in Is 33²⁰ it is expressed, and what is 'drawn' is not the tent-pole at all, but the whole array of little tent-pegs, that could hardly be called collectively $\tau\omicron\nu\nu\sigma\tau\alpha\nu\rho\acute{o}\nu$.

DONALD MATHESON.

Peaslake, Surrey.

$\alpha\gamma\alpha\pi\acute{\alpha}\omega$ and $\phi\iota\lambda\acute{\epsilon}\omega$: A Rejoinder.

MAY I be permitted a brief rejoinder to Mr. C. F. Hogg's criticism (in May) of one of my LXX notes in October last? Mr. Hogg regards the LXX change from $\alpha\gamma\alpha\pi\acute{\alpha}\nu$ to $\phi\iota\lambda\acute{\epsilon}\iota\nu$ in Gn 37^{3, 4} as suggesting 'a nice distinction on the part of the translators,' and also he appears to regard the other change, from $\pi\alpha\rho\alpha$ with acc. to $\acute{\epsilon}\kappa$ with gen., similarly. I am by no means convinced. I hold that I was following a sounder canon of interpretation when I assumed that changes in the translation, where the original used both the same verb ($\alpha\eta\tilde{\eta}\nu$) and the same preposition ($\mu\iota\nu$) in both clauses, should be regarded as ornamental rather than real, so making both $\alpha\gamma\alpha\pi\acute{\alpha}\nu$ and $\phi\iota\lambda\acute{\epsilon}\iota\nu$ and $\pi\alpha\rho\alpha$ with acc. and $\acute{\epsilon}\kappa$ with gen. to all intents and purposes respectively synonymous.

But even granting that translators, whether they should do so or not, do actually at times introduce finer shades of meaning, I rather wonder how Mr. Hogg—in the light of what he says about Jacob's love for Joseph—will deal with the translator's use of $\alpha\gamma\alpha\pi\acute{\alpha}\nu$ in Gn 27²⁸, where we read $\eta\gamma\acute{\alpha}\gamma\eta\sigma\epsilon\nu\ \delta\epsilon\ \text{Ἰσαὰκ τὸν Ἡσαὺ, ὅτι ἡ θήρα αὐτοῦ βρώσους αὐτοῦ}$: 'Isaac loved Esau, because his (Esau's) hunting was meat unto him (Isaac).' Can Mr. Hogg maintain that the choice of $\alpha\gamma\alpha\pi\acute{\alpha}\nu$ shows that Isaac's love for Esau was 'a discerning one based upon character'?

As regards Jn 21¹⁵⁻¹⁷ I commend Dr. Marcus Dods' notes in the *Expositor's Greek Testament*, and also the notes of B. L. Gildersleeve quoted and referred to in Moulton and Milligan's *Vocabulary* under $\alpha\gamma\alpha\pi\acute{\alpha}\omega$.

H. HIGHFIELD.

Aberystwyth.

Isaiah vii. 8.

For the head of Syria is Damascus,
And the head of Damascus is Rezin:
And within threescore and five years shall Ephraim be
broken in pieces, that it be not a people:
And the head of Ephraim is Samaria,
And the head of Samaria is Remaliah's son.

In giving a few instances of the errors which still deface the text of Isaiah, and of the method of their rectification, it seems best to select such as are as unlike as possible to each other in order to show the strange variety of the mistakes which have been made in transmission. Something has already been done to remedy this hitherto incomprehensible passage, namely, the removal of what is obviously an editorial note interrupting the rhythm, of what is a single highly epigrammatic quatrain—a very unfortunate note, since, as Dr. Peake points out, Isaiah was promising an immediate relief to Judah, while the gloss defers this relief to a later generation.

But this suggestion does not remove the real difficulty; indeed, it is not the gloss which creates the difficulty, but the difficulty which accounts for the gloss. The four lines give no intelligible message, and for this reason some ancient scribe considered that he must insert something more definite. This is an unhappy feature of the Isaianic text, that from its very importance it has suffered from the well-meant but disastrous attempts of these early commentators to restore textual corruptions. This does not in the least imply any want of reverence on the part of these scholars, but rather the reverse, that they were so convinced of the value of the text that they emended not wisely but too well. Here, fortunately, they have done little harm, for they have not tampered with the actual text, but supplied what was probably a marginal note, which was afterwards incorporated in the actual prophecy. This note is good evidence that they could make no sense of the text. Their successors have fared very little better, for, to take Dr. Peake as giving the verdict of modern scholarship, the best that he can say is 'the head of Samaria is after all only Rezin, and the head of Samaria is but the upstart son of Remaliah, while Jahveh is the head of Jerusalem.' For the last sentence there is no warrant at all. This is strange, for in an earlier note he gives the true interpretation, namely, that Syria and Samaria 'have lost all power for mischief, exhausted by strife with each other and by civil war.' This is what the prophecy must mean if it is to be worthy of its author. Men did not go to

him as to a Sibylline oracle, but because they knew that they should find in him a real and far-seeing adviser, not merely an inspired man, but by reason of his inspiration a practical and trusted adviser.

This has, however, nothing to do with the actual condition of the text save only that it conveys the assurance that the text has a plain message, if we can but find this message.

Our investigation begins with the word ראש (a head), which occurs once in each line of the epigram. My suggestion is that the ר was originally a 7. Next, that the *aleph* was originally a *vau*. This may appear a serious change, but I have to ask my readers to accept my assurance that it is one frequently made by the scribes, on the ground that both *aleph* and *vau* were occasionally omitted as being silent letters—and so became interchanged. Suppose this to have been the scribal reasoning, and

we have the true reading ראש, i.e. יראש ('shall trample,' or 'shall harry'). How do we know that this is the true reading? First, because it explains how the false reading came into existence, by the habitual confusion between the two like letters *resh* and *daleth*; and secondly, because, by an undesigned coincidence, it makes 'the rough smooth, and the dark place plain.' The translation is:

For Damascus shall harry Syria,
And Rezin shall harry Damascus;
And Samaria shall harry Ephraim,
And Remaliah's son shall harry Samaria.

This was the very message needed: the same fate shall befall both your foes, a civil war: and thus Judah shall escape. Such a message was worthy of an Isaiah, both in form and in substance.

MELVILLE SCOTT.

Stafford.

Entre Nous.

Sâdhu Sundar Singh.

Three years ago Professor Heiler of Marburg University published 'Sâdhu Sundar Singh: Ein Apostel des Ostens und Westens.' It has passed through four German editions, and now has been translated into English by Olive Wyon (*The Gospel of Sâdhu Sundar Singh*; Allen & Unwin; 12s. 6d. net). The translation is so admirably done that it is quite impossible to detect that it is a translation. In his account of the Sâdhu, Professor Heiler has succeeded excellently in carrying out his avowed purpose 'to seize upon and illuminate the objective and universal element in the Sâdhu's life—his spiritual message.' My motto has been those golden words of the *Imitatio Christi*: "*Non quære, quis hoc dixerit, sed quid dicatur, attende.*" After two brief chapters on the ancestral faith of the Sâdhu and on his life-story—sufficient, however, to give the necessary background—he passes in parts three and four to his spiritual message. Part three is a searching analysis of the Sâdhu's religious life—his *vita contemplativa* and his *vita activa*—and in passing let us say that we have seldom read a book where the arrangement and divisions of the thought are as careful and helpful as here. The most important section in this part is Professor Heiler's picture of the power and inwardness of the Sâdhu's life of prayer. "Strength, joy, peace"—these are the wonderful effects which

Christ leaves in the soul that prays. "I prayed, and peace that passes all understanding filled my heart."

'In the mountains the rushing streams make their own river bed along which they flow; but in the plains men have to work hard to make canals, in order that the water may flow along them. It is just the same with those who live upon the heights with God. The Holy Spirit streams through them freely, while those who give little time to prayer and communion with God have to find their way with much labour and effort.'

'Prayer makes things possible to men who would otherwise consider them impossible. . . . In very cold regions a bridge of water is a usual sight. For as the surface of the water is frozen hard, the river flows beneath it freely, and people can walk comfortably and safely over the bridge of ice. But, if you were to tell people who live in the heat of a tropical climate that you know of a bridge made of water which spans a flowing river, they would say that such things are quite impossible, and entirely against all the laws of nature. The same great difference exists between those who have been born again, who maintain their spiritual life through prayer, and those who lead a worldly life, who value material things only, and understand absolutely nothing of the spiritual life.'

In giving these quotations we follow Professor Heiler's plan of illustrating each point by quotations from the Sâdhu's own writings. This is specially valuable in what is the most important part of the volume—part four, the religious thought-world of the Sâdhu, which deals with his conception of God, of the Living Christ, of creation, of miracles, of the future life, of the Bible, of sin and salvation. Professor Heiler holds that his conception of sin is coloured by the negative conceptions of mystical theology. In one parable, for example, he tries to show that in itself sin does not exist; it is simply an interruption of the normal life of communion with God.

'One day while I was travelling from America to Australia there was no wireless news; a storm had so disturbed the atmosphere that no message could get through. In the same way sin disturbs the spiritual atmosphere, so that we cannot hear the voice of God.'

The Sâdhu's doctrine of salvation, on the other hand, is thoroughly evangelical. 'The problem of sin and grace,' says Professor Heiler, 'is for him the central problem of Christianity.'

Putting on Christ.

'In the East there are certain insects whose colour and form closely resemble the trees in which they live. Or, what comes to the same thing: there are some trees which exercise such an influence over the insects which live in them, that the latter become like them; for instance, they look exactly like different parts of a tree, such as the bark, the leaf-stalk, or the leaf itself. The tree is the world in which the insect lives, and its influence is so strong that, to some extent, the little creature becomes almost exactly like it. So we become gradually like Christ, as we live in Him and with Him, through the power of His life which works in us. In faith and life, in thought and mind, in temper and behaviour, we must gradually grow like Him.'¹

Brotherhood.

'Christian ways of life can only be made to work by Christians. I sometimes meet people who propose to adopt the ethics of Christianity while

neglecting its spiritual message. They would have us all adopt the principles of Jesus for the guidance of life, but see no immediate necessity for personal religion. Sometimes they would even suggest that the principles of Jesus should be embodied in legislation. And then it is found that on these terms the principles of Jesus will not work. It is very easy, for instance, to talk eloquently about Brotherhood, but those who can only talk about it are very apt in conduct to be found breaking all bonds of fellowship, and introducing fresh animosities into life. . . . For the fact is that to attain to the brotherly attitude of spirit, and to maintain it amidst the contradictions of real life, is a fine spiritual achievement, to accomplish which ordinary people need to sit for long at the feet of Christ.'

Dr. Herbert Gray (*With Christ as Guide*; Williams & Norgate; 2s. 6d. net) has written in non-theological language and as an 'offering to ordinary people' an account of his own religious experience. The quotation above is from the chapter on Christ's practical demands—a chapter which is central to Dr. Gray's mind. To him the truth would seem to be that fellowship with the God whom Jesus revealed can only be maintained by those who in its strength give themselves to such action as they are capable of. The book falls into three divisions—the Personality of Jesus; what follows from trust in Him, namely, belief in God, prayer, and service for the Kingdom; and, third, a more negative section. This deals among other things with the doctrine of the Trinity and with Miracles—it is a plea to the Churches not to exclude those who desire to be loyal to Christ though they cannot accept all the orthodox positions. This is a frank and sincere book, and it might well help many to what they want—consciously or unconsciously—a joyous religion.

'Whosoever loveth.'

'I was once shown a carved ivory ball. On examination it turned out to be a series of carved ivory balls within each other, and all movable. At a first glance, therefore, it seemed a terribly complicated structure. But it was possible so to move the balls about that a hole appeared right

¹ Sâdhu Sundar Singh.

through the whole series, and through that hole the light of the sun passed freely. Human beings also have terribly complicated carved insides—mentally, morally, and spiritually. The mass of our varied moods, obsessions, desires, regrets, ambitions, and fears obstruct almost fatally the light that might penetrate to our hearts. But when love takes real command, the confusion begins to abate, our natures adjust themselves, and into the interior of our lives, thus harmonized by love, the light of God is able to pass.

‘Put differently, we may say that he who loves is in essential harmony with the rhythm of the life of God. He is caught up into the pulsations of the Divine nature, for God is love. And therefore it is but natural that He should become aware of his Father. I understand in this way what St. John meant when he wrote, “Whosoever loveth is born of God, and knoweth God.”’¹

Thomas Moulton.

This is the fifth year in succession that a volume of ‘Best Poems’ has appeared. This year Mr. Thomas Moulton has selected sixty-nine as *The Best Poems of 1926* (Cape; 6s. net). And if some are hardly poetry we must remember that Mr. Moulton restricts his choice to what has appeared in journals—English, Irish, or American—during the year. He excludes poems from published volumes. Most of the stalwarts are represented here—Robert Graves, George Sterling, Wilfrid Gibson, William H. Davies, Louis Golding, Alfred Noyes, A. E., and George Moore. The decorations of the volume by Mr. John Austen are admirable. Perhaps the most finished poem in the anthology is Louis Golding’s ‘Greece Remembered’:

So still this land is, so austere
Where the dead Greek youth went,
That a man might think it were
Their sculptured monument.

Yet even in space, yet even in time,
Like a moon-outlined leaf,
A perfect phrase in a lost chime
—It was so brief, so brief.

¹ A. Herbert Gray, *With Christ as Guide*, 55.

The marble hills stand in the seas,
The minute seas curl under them:
Even as if Praxiteles
Had carved it on a gem.

Here is also a sonnet by Archibald Y. Campbell:

Think not of Christ as ever on the Cross;
Nor let the illustrious or the long-loved names
Of storied suffering and achievement, fame’s
Martyrs, bring thoughts alone of pain, strife, loss.
Not to these always was the world all dross,
Nor in the throes forever of great aims
Lived they; if even sage Scipio played light
games,
And Emily Brontë strode o’er the upland moss.

Not alone Cana saw glad hours beguiled;
But many a moment, surely, was there, when,
With friends, and clean fare, and wine sweet and
mild,
And Martha and Mary there; albeit the pen
Record it not of four plain earnest men,
Peter was mirthful, and the Saviour smiled?

Fay Inchfawn.

The latest of Fay Inchfawn’s volumes of collected verse is *Poems from a Quiet Room* (Ward Lock; 2s. 6d. net), and in it we have, what we have now come to expect from her, an illumination of the homely things of life. Here is the shortest poem:

WHEN.

When we see the lilies spinning
In distress,
Taking thought to manufacture
Loveliness;
When we see the birds all building
Barns for store,
’Twill be time for us to worry—
Not before.

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